THE CHURCHMAN.

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POETRY.

THE SAYING OF ST. HERMAS.

BY REV. FREDERICK WILLIAM FABER.

"Concupisce opus tuum, et salvus eris."

I.

The whole world hath gone out to buy,
Estates and goods to multiply:
The sunny field, the garden ground,
The woods that gird the city round,
The cedar hall, the ample street,
The quay where busy merchants meet;
All places and all spirits burn,
And for the world's weak treasure yearn.

II.

Servant of Christ! be thou like these,
All day and night forego thine ease;
Crave, covet, lust, and labor still,
Till thou the Master's storehouse fill.
Be crafty at thy toil, and ply
All seasons round thy usury.
Deny thyself, and hoard thy gold
For Him who died for thee of old.

III.

Let not thy life be soft and free,
Cushion and couch are not for thee.
Brave shining stone and raiment fair
Leave thou for kings and priests to wear.
For them let rich robes be unfurled
Who bear God's Name within the world.
Thy throne, O man of God, is yet
Behind thick clouds and trials set.

IV.

Let go all mortal grief and mirth;
And, as the world is wise for earth,
To thee like wisdom shall be given
To covet still and hoard for heaven.
Empty on priests and heathen lands
And widows pale thy willing hands:
While prince and peer of old names dream,
Let alms thy sin-pledged soul redeem.

V.

Wide, Churchmen! is thy mother's field,
A hundredfold her valleys yield.
Hoard and then waste: oh, scatter round
Thy seed in faith upon the ground.
When men are deep in feast and mirth,
Steal out and bury gold in earth,
Then back into the world and ply
Once more thy hard trade cheerily.

PRIMARY ADDRESS OF BISHOP ELLIOTT

To the Nineteenth Annual Convention of the Protestant Episcopal Church in the Diocese of Georgia. May 3d, 1841.

BRETHREN OF THE CLERGY AND LAITY:

Christ Jesus, our Lord, who is head over all things to the Church, hath knit us together, through his Holy Spirit, in a most solemn and interesting fellowship. Together do we constitute a Church of Christ: together are we set for the spreading abroad of the Gospel, the glad tidings of reconciliation with God: together are we ordained to show forth by our good works, the glory of him who hath called us out of darkness into his marvellous light. May we be so joined together in unity of spirit and in the bond of peace, that we may be a holy temple, acceptable to him: may we with one heart desire the prosperity of Christ's holy Church, and with one mouth maintain the faith once delivered to the Saints!

In obedience to canonical requisition, I lay before you a detail of the affairs which have occurred in the diocese since my consecration. That ceremony, originally arranged for the 17th of January, was not consummated, from unavoidable hindrances, until the 28th February: more than a month was thus taken from the very limited period which existed, before the meeting of this Convention, for the visitation of a diocese, which, although weak in its number of churches, is yet vast in its territorial surface, and presents many points of interest for Episcopal visitation. I have in consequence, not been able, before this meeting, to reach any point of my diocese more northerly than Milledgeville. The upper country will be visited immediately after the adjournment of this Convention.

I directed my visitation first to the counties upon the sea-coast, beginning with Christ Church, St. Simon's Island. This point was reached on Saturday, the 13th of March, in company with its rector, the Rev. Theodore B. Bartow. We commenced our services on Sunday, and continued them through Monday, Tuesday and Wednesday, holding each day one service. I preached also twice to the colored people collected at the church. The whole population of this island is Episcopal, with a single exception, and I was much gratified at the full attendance of the congregation at every service, although my visit was made at a busy time with the planters. The church edifice I found in very excellent repair, and the grounds about it in that order which betokens an interest in its welfare. In consequence of the tedious and painful illness of our beloved brother, and his long absence from his parish, no Episcopal services were performed.

From St. Simon's I proceeded to Darien, McIntosh county, accompanied by the Rev. Mr. Bartow, and was hospitably entertained by Dr. James Holmes, a warm friend of the Church. The Presbyterians and the Baptists, with great kindness, immediately tendered me the use of their places of worship; and on Friday night, Saturday night, Sunday morning and Sunday afternoon, I officiated in the Presbyterian Church. On Sunday night the Episcopalians of the neighborhood assembled at the house of Dr. James Troup, when a Church was organized under the title of St. Peter's Church, Darien, by the election of wardens and vestry. The number of Episcopalians in Darien is large—quite sufficient to support a clergyman at once, with a liberal salary. I entertain strong hopes, from the spirit which I witnessed among the Episcopalians, and from the good feeling manifested by the people generally, that they will at once proceed to build themselves a comfortable church. During my visit to Darien I baptized four children.

From Darien I passed over to Glynn county, still accompanied by the Rev. Mr. Bartow, for the purpose of organizing the Episcopalians of that neighborhood. Upon reaching the residence of James H. Cooper, Esq. we found that the extraordinary rise of the waters in the Altamaha had cut off all communication with the adjacent plantations. I have reason to hope, however, that the planters of that neighborhood, who are, almost without an exception, Episcopalians, will erect a church at some point central to Hopeton, Brunswick and the Buffalo, and will support a clergyman between that place and another point in Wayne county, adjacent to their summer retreat. Of this plan, however, I cannot speak with any certainty. I baptized two children at the house of Mr. Cooper.

The earnest desire which our older churches had expressed, that I should visit them before the meeting of this body, forced me to return to Savannah without having visited Camden county. At St. Mary's and in that neighborhood are a few Episcopalians, whom it is desirable should be gathered into a church. I shall make it a point of special visitation early in the ensuing winter.

From Hopeton I returned to Savannah, and on the sixth Sunday in Lent, set apart, by Consecration, to the service of Almighty God, a second church in Savannah, by the title of St. John's Church. It is a plain but neat edifice, capable of accommodating three hundred persons, well finished, and well furnished with all the requisites of a church. The sentence of consecration was read by the Rev. George White, and the service by the Rev. Edward Neufville. The consecration sermon was preached by the bishop. In the afternoon of the same day, confirmation was administered in Christ Church, when fifteen persons were confirmed. An address was delivered to the candidates by the bishop.

My next point was St. Paul's, Augusta, which place I reached on Wednesday before Easter. I officiated twice every day during the remainder of the week, and on Sunday morning administered the rite of confirmation to eighteen persons, which was only a portion of the highly interesting class which had been prepared for its reception. In the afternoon of the same day, the holy communion was administered to a large body of the communicants. On Tuesday evening in Easter week, I officiated again in St. Paul's Church, and Dr. May, of Philadelphia, brought the subject of the Foreign Missions of our Church before the congregation. I found this church in an interesting spiritual state, and trust that the Spirit of God will refresh it abundantly.

On Thursday morning, April 15, I reached Milledgeville, and was hospitably entertained by kind friends of the Church in that place. The Presbyterian and Methodist places of worship were immediately tendered me, and I officiated Friday night, the 16th, in the one, and on Sunday morning and night in the other: preaching in the afternoon of Sunday in the chapel of Oglethorpe University. On Sunday night, after service, an Episcopal Church was organized under the title of St. Stephen's, Milledgeville, by the election of wardens and vestry. This congregation will, I trust, soon wax strong, and secure for us a position at the seat of government, which will be instrumental in making our Church known to the intelligent gentlemen of the State.

From Milledgeville I turned my face towards Columbus, which I reached on the 20th April. I found the church in this place in an active and rapidly growing condition. I officiated seven times during my stay at Columbus, and confirmed on the 2d Sunday after Easter, a deeply interesting class of *eighteen* persons. In the afternoon I catechised the children, and at night administered the communion. Almost free from debt, with a congregation moving together like a band of brothers, with one of the neatest and best ordered churches I have ever seen, in the midst of a rapidly increasing neighborhood, this congregation bids fair, through the blessing of God upon the labors of its devoted pastor, to rank as one of the strongest churches in our diocese.

From Columbus, I came on Monday last to this place, and commenced my visitation on Thursday morning, officiating morning and night on Thursday, Friday and Saturday. On Saturday I baptized one adult and four infants, as it was the desire of these persons that the Rector of the Church should stand as their witness and sponsor. On Sunday morning I administered confirmation to *eleven* persons, and in the afternoon the communion, assisted by the Rev. Edward Neufville.

At a time when our diocese needs a large accession of clergymen, we continue without a single candidate for orders. This state of things must be changed, and the change can be wrought in no other way than by holding up a high standard of Christian obligation before our male communicants, and by invoking through earnest prayer, the constraining influences of the Holy Ghost upon their hearts. Every diocese ought to supply its own ministry, for nothing is gained to the Church Catholic by calling clergymen from one point of the vineyard to another, while much is lost by the constant rupture of the pastoral relation, and by the restless spirit which is fostered as its inevitable consequence. Besides, the rapid increase of the older dioceses demands, for the supply of their own necessities, all the clergymen they may produce. We must depend upon ourselves in this matter. We must cast our Church upon him who has promised to be with it even to the end of the world, and he will call her sons, with the calling of the Holy Ghost, to minister at her altars. But while I press this duty upon you, brethren of the clergy, I shall require, from all who offer themselves as candidates, full satisfaction that they have been moved by the Holy Ghost to take upon them this holy office. There must be no doubtfulness upon this point; it is required by the Church, and as the head of the Church I shall look well to it. An uncalled clergyman only brings reproach upon the Church, and misery upon himself.

Since my consecration, the Rev. Charles Fay, late of Vermont, has been received into this diocese by letters dismissory from the Bishop of that diocese, and is usefully employed at the Montpelier Springs, Monroe county, in the establishment of an Episcopal Church, in connexion with an Episcopal Institute. The Rev. Ezra B. Kellogg has resigned his charge of the Parish at Clarksville, and removed into the diocese of South Carolina.

At a moment when the deeply interesting subject of Church education is enlisting the feelings of the Church, and engaging the talents of some of the ablest of her ministry, it affords me much pleasure to report to this Convention that the Christian liberality of G. B. Lamar, Esq. of Savannah, has enabled our diocese to commence this work under the very best auspices. Having purchased the beautiful spot, known as the Montpelier Springs, he has presented it, with seven or eight hundred acres of land in its vicinity, to the Episcopal Church, vesting the property in a Board of Trustees, all of whom are members of our Church, the bishop of the diocese being, ex-officio, its president, with the injunction that the school shall be conducted upon Episcopal principles. The school has been organized by the election of the Rev. Charles Fay and his wife, late of Vermont, as its Instructors, and Samuel H. Fay, Esq. late of Savannah, as its treasurer and steward. Its growth must, at first, from its distinctive principles, be slow; but I trust that prudent management and strict discipline, and a religious spirit, will win for it the support of the Christian Church.

The religious instruction of our domestics, and of the negroes upon plantations, is a subject that should never be passed over in the address of a Southern Bishop. It is a subject that ought to press upon us, as a Church, with great power; and we think, without any disparagement, that there is no arrangement of worship so well qualified as ours, to meet exactly the wants of our colored population. What they need is *sound religious instruction—such instruction* as they can lay hold upon and retain—exactly such as is prepared to their hand in our Liturgy and Catechisms. There is no lack, among the negroes, of the means of grace; there are very few colored persons of the State of Georgia who have not, within their reach, some kind of religious exercise; but it is, for the most part, a religion of excitement, occupied entirely with the feelings, while they need to be *instructed* in the first principles of the doctrine of Christ. Wha they require we can furnish, if we will only stir up ourselves, brethren of the clergy, to this most interesting and necessary labor. It is a mistake to suppose that our Church repels, by her liturgical forms, this class of our population; it ought to be and might be emphatically *their Church*, if we, her ministers, would do our duty in the matter. But that duty requires, on our part, persevering effort, assiduous attention, indefatigable patience. They must be taught the Liturgy before they can relish it, and that instruction must be given, line upon line and precept upon precept—beginning with them in the Sunday school as children, and gradually training them up into Church people. I would suggest that each clergyman should make a list of all the colored children belonging to the families in his congregation—should collect them into a Sunday school in connexion with his Church—should baptize all that were young enough to receive the rite, persuading their masters and mistresses to act as their sponsors—should train them up to repeat and understand and appreciate the Liturgy—should consider them an integral part of his flock, watching over them as he does over the white children of his congregation—should present them, at proper times, for confirmation, and finally connect them with the communion of the Church. To carry out this plan fully, comfortable sittings should be provided for them in every church, and they should be made to feel that they were welcome to our table. I feel confident that, in a few years, should this suggestion be carried out, we should see large congregations of well instructed colored people connected with every Episcopal church. Under existing circumstances, where the servants of Episcopal families have been suffered to wander off into other folds, the attempt to recall them would not be attended with any good result. We must regain our lost ground by attaching the children to our forms of worship. Our Church is somewhat agitated, at this moment, upon the subject of its doctrine and its practice, and it behooves every bishop to lay his views before his clergy, and every minister to take heed unto himself. As the clergy of a Church which has written Articles and a time-honored Liturgy, the one fixing her doctrine, the other regulating her practice; which has promulged her Creed, from time to time, through her formularies and books of instruction; which possesses an unbroken succession of authors contemporaneous with the publication of those formularies and explanatory of them; we ought to find no difficulty in deciding about the agreement or disagreement of any thing that may be advanced, at this day, with those formularies, and that authorized explanation. The question for us to settle, as ministers of the Episcopal Church of the United States of America, deriving our succession and our forms and our faith from the English Church, is, whether any views of doctrine or of practice, that may be submitted to our consideration, agree with her Articles, Homilies, Liturgy, Offices, and the contemporaneous exposition of them during the eighty years in which they were moulding. This is the only question for us; for, in conforming ourselves to the Protestant Episcopal Church—in devoting ourselves to the ministry within her borders—in taking the vows which were laid upon us in our ordination, we limited ourselves, as it were, to the doctrines she had set forth and the practices she had adopted: we closed the door, so far as we were concerned, against all private innovation, even though it might be fetched in from a remote antiquity: we determined to be satisfied with that measure of Catholic antiquity which she thought fit, at her Reformation, to retain and sanction; and, in adhering strictly to her imbodied doctrine and her wonted practice, we cast no contempt upon ancient Christianity, but only say, that we prefer her judgment as a Church, in regard to it, over any that may be offered to our acceptance from whatever quarter. Catholic antiquity is no longer an open question in the Church; for the sake of peace and harmony, the Anglican Church settled the matter by the selection of certain doctrines which she deemed scriptural, and the retention of certain forms which she was satisfied were primitive. And it is well for us, beloved brethren, that it is so; for very few of the clergy of this country are prepared to examine these questions for themselves: very few have the leisure, or the books, or the learning necessary for their investigation. Any thing different from our received doctrine or our wonted practice, especially if it rest upon tradition, must be taken upon the faith of individuals, of whom it would be no disparagement to say that they cannot be weighed in the same scale with the fathers of the Anglican reformation. If you would settle yourselves, brethren of the clergy, in the doctrines and practices of the Church to which you belong and with which you *have to do*, furnish yourselves with the formularies of the Church from the Primers of King Henry to the perfect Prayer Book, with the Homilies, with the authorized Catechisms of that early time, with the writings of those learned and holy men who flourished from the Reformation to the death of James I. In those writings is it—writings, alas! how little known and how little read!—that you will find the faith which you should teach as ministers of the Episcopal Church—that you will encounter the noblest defences and the richest illustrations of her usages—that you will learn the positions which you should assume against Romanism on one hand, and dissent on the other. This period embraces a series of writers hard to be procured at this day and in this country, but which should be in the possession of every clergyman of the Episcopal Church. I have said thus much, brethren of the clergy, to put you upon what I deem the right track for the settlement, in your own minds, of questions that are engaging the attention of the Church.

In conclusion, let me bring to your notice, as a Diocesan Convention, the proposed alterations of the first and sixth Articles of the constitution, with copies of which you will be furnished; and pray that the Holy Spirit may preside over our councils, and preserve us from all error, ignorance, pride and prejudice, for Jesus Christ's sake. Amen.

STEPHEN ELLIOTT, JR.

From the British Critic for April, 1841.

THE EVENTUAL TRIUMPH OF THE CHURCH.

It is peculiarly encouraging, amid the doubts and alarms with which the world resounds, to retire from its din and bustle, and contemplate the bright prospect which revelation unfolds of the eventual triumph of the Church of God. How glowing on this subject is the language of prophecy! "The Gentiles shall come to thy light, and kings to the brightness of thy rising. The sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." (Isa. lx. 14, 15.)

It is indeed true that the Church has had her trials, as well as her triumphs—trials, such as no society but one divinely constituted could ever have survived—trials, which were themselves the subject of prediction. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." (Isa. xliii. 2.) Her path to glory was to be through suffering. The victory was not to be achieved without a warfare. She has all along been, and ever perhaps will be, here on earth, a "Church Militant;" whilst her adversaries have often been, especially in the infancy of the Christian Church, the mightiest of the earth. But "they that had overcome the world, could not strangle Christianity." On the contrary, she strangled even in her cradle the hissing and venomous creatures, her blasphemers and persecutors, which came to destroy her. "So," says the excellent and eloquent Jeremy Taylor—"So have I seen the sun with a little ray of distant light challenge all the power of darkness, and without violence and noise climbing up the hill, hath made night so retire, that its memory was lost in the joys and spritefulness of the morning; and Christianity, without violence or armies, without resistance and self-preservation, without strength or human eloquence, without challenging of privileges or fighting against tyranny, without alteration of government and scandal of princes, with its humility and meekness, with toleration and patience, with obedience and charity, with praying and dying, did insensibly turn the world into Christian, and persecution into victory." Thus did the efforts of the persecutor terminate either in his conversion or discomfiture; and whilst the powers, which had arrayed themselves against the Church, decayed and fell to pieces, the Church itself spread and gathered strength, and men were enabled to read, by the light of history, the truth of those predictions which had long been recorded in holy writ. The stone which the builders refused became the head of the corner: and those who fell on it were broken in pieces. Though "kings of the earth had set themselves, and rulers taken counsel together against the Lord and against his anointed," their puny efforts were laughed to scorn on high; for the kingdom of Christ had been set up in Zion, with a promise of the heathen for his inheritance and the uttermost parts of the earth for his possession. "Christ triumphed over the princes and powers of the earth, before he would admit them to serve him; he first felt their malice before he would make use of their defence; to show that it was not his necessity that required it, but his grace that admitted kings and queens to be nurses of the Church."

But if such be the appointed triumphs of the Church of the living God, and such the doom of her adversaries, it becomes clearly a matter of prudence, as well as of duty, to be found in that which will eventually prove the safe, the victorious side: and our holy and heavenly religion is to be regarded not in the condescending light in which some mistaken persons have been pleased to view it, as an object of human patronage and protection, but as being, whether to individuals or nations, our great glory and defence, our resource under distress, our refuge in danger; "as a hiding place from the wind, as a covert from the rain, as rivers of water in a dry place, as the shadow of a great rock in a weary land." To human eyes indeed the Church may often appear weak, like Christ himself in his in fancy; and her enemies at once powerful, fierce and subtile, like Herod when "he sought the young child's life." The world may be on the side of the persecutor; yet what avails it, if heaven is with the Church, and her cause be that of God and his angels? It has been quaintly said that "the Church is an anvil which has broken many a hammer," and the highest authority assures us that the Son of God bears not only a sceptre of mercy, but also his rod of iron with which to dash his enemies in pieces like a potter's vessel. If therefore we plead the claim of Christ's Church to the support whether of prince or people, it is not so much as a matter of necessity to *her*, as of safety and honor and blessing to *them*. It is in short, as Bishop Taylor justly puts it, a privilege to nations and their rulers, that our Lord, instead of suffering his religion to pursue its way alone, in defiance of the councils of kings and the rage of the people, and instead of leaving his adversaries to be consumed, like rebellious Jerusalem or persecuting Rome, by fiery indignation from on high, vouchsafes to accept the services of nations and their rulers, and permits them to "walk in the light" of his Church, and to "bring their glory and their honor into it," as into a safe sanctuary.

There can be no doubt that the Redeemer *could*, if he saw fit, maintain and advance his Church in the world without any of the world's aid, nay more, in despite of the world's fiercest opposition; that souls without number might be saved, one by one, whilst each people as a body were consigned to reprobation, and every throne enveloped in a curse; and all this might be very agreeable to the profound notions of some would-be statesmen, or to the patriotic views of modern sectaries; but what would become of those gracious promises, which speak of Christ as a blessing "to all the *nations* of the earth?" What of the command to "baptize all *nations*?" What of the predictions already adverted to, that kings and queens shall be worshippers of Christ, and nourishers of his Church, and "the forces of the Gentiles with their kings be brought" unto her? What too of the threat that the *nation* and *kingdom* which will not serve Christ in his Church shall perish; "yea, thos enations shall be utterly wasted."

Alas! then for any country,—alas, even for Britain with all her wealth and all her education, her sciences and her arts, her unwearied activity, her numberless institutions, her glory in arms whether military or naval, or her magnificent belt of colonies encircling the globe—yet, alas! even for Britain, should she listen to such counsellors as those just alluded to, who would deprive her as a nation of her "lot and portion" in the blessings of Christianity, and remove her from under the direction of God's providence!

Our strength as a nation lies in our religion, which, like Samson's hair, may appear to some only an ornament, or even a superfluous incumbrance; but once cut it off, and the strong man becomes an easy prey to his enemies. It is even thus that modern liberalism, like another Delilah, has succeeded in finding out the secret of England's strength; and if England now "sleep upon the knees" of the deceiver, adieu to those triumphs over the Philistine enemies of our constitution, which have hitherto been achieved by England's powerful arm.

At home, indeed, our country is becoming daily more and more alive, apparently, to the danger which she had well nigh incurred, and from which she has not even yet perhaps altogether escaped, of ruining herself by the sacrifice of the Church. The citadel may yet be strengthened and defended; though the walls and the outworks may be more or less abandoned to the enemy. England may still have her Church, however disposed she may be to surrender Ireland to the Jesuits, (we say nothing of Scotland,) or to encourage in the colonies, by a system of universal favor, a continual conflict of all persuasions.

From the Church.

TRACTS FOR THE TIMES.

To the authors of the "Tracts for the Times" there is scarcely an individual in the Christian ranks, who judges fairly and without prejudice, and after due examination given, but must confess himself under weighty obligations for rescuing from oblivion, and revealing to the religious inquirer, many points in the Christian government, discipline, and usages of the early ages, which are of the highest value in the attempt to bring to any thing like a standard of unity the conflicting opinions and practices of the evangelized world. The simple labor of research and condensation, is one for which the Christian inquirer must feel himself indebted to the learned authors of those publications; and in the development of opinions and arguments which are more strictly their own, we must all be benefitted by the tone of fervent piety by which their writings are characterized, and by the charitable and philanthropic spirit which breathes throughout them.

Yet while these obligations are confessed to the able divines who have promulgated the "Tracts for the Times;" while it is admitted that the movement, as we have termed it, in favor of Church principles is, in a great degree, ascribable to them; and while their pages afford many of the most cogent arguments in defence of those principles, which are to be found in any modern publications; it would be as imprudent, on the one hand, to stand forth the unqualified abettors of them all, as it would be unfair, on the other hand, to affix to those who avow a general respect for the sentiments of their writers, a responsibility for every argument and position, doctrinal or disciplinary, which they contain. This general esteem may be perfectly compatible with an occasional disallowance of doubtful or inaccurate statements, and even with the most positive condemnation of certain views that are considered to be extreme or untenable.

Such are the sentiments by which we are actuated ourselves. We are anxious, as the effect of our own deep and solemn convictions, to see our Episcopal regimen regarded as something more than the mere appointment of human wisdom, or one which may, at any time, be varied to suit the predilections of an uninstructed people, or the fashion of a secularized society: we wish to see the Church of Christ regarded as something else than a body which may be sundered at will by every perverse and arrogant professor, sundered too into a thousand fragments each of different form, without congruity, bound by no common tie, with hardly the marks for mutual sympathy or mutual recognition; we wish to discern a recognized principle of Christian unity throughout the whole converted world; and to behold the Church what once it was,—Catholic in its constitution and government, Catholic in its worship and discipline, as well as Catholic in its doctrinal tenets. This may be a utopian, but it is an honestly felt wish; and hopeless as its consummation may appear to be, we feel that we cannot, in consistency with a duty of our Christian faith, as well as from a principle of Christian philanthropy, abandon the desire and the effort that we may be "all one,"—that there may be realized in the sight of men and angels "one faith and one baptism," even as there is "one Lord" and "one God and Father of us all." And in entertaining these views, we freely and gratefully confess that we have been much aided in our inquiries and strengthened in our opinions by arguments and facts adduced by the authors of the "Tracts for the Times" and other kindred writers.

COMMUNICATIONS.

For the Churchman.

Principium fine distat: sed, lege, precamur.
Old copy.

The *end* unlike the *opening* is, I say:
But read, I pray.

Sir,—The "banks and braes and streams around" the village of ———, are fit haunts even for those who may have but a *moiety* of what the philosophers and phrenologians style "the reflective faculties." They invite, they *compel* to reflection, to communion with themselves, and with one's self; while they also lift one to contemplations without and beyond their own locality. Here is a silvery stream beneath my window, now gliding smoothly through a flowery mead, now rippling o'er a bed of pebbles, now dashing and foaming down mossy and declivitous rocks. Sweet fields and lawns swell from an humble shore, retreating into the "dim distance," where tower lofty mountain piles, the nestling place of the storms. A shower has just fallen, and now the sun peeps out of his chambers, while bush and brake and lowly sod glister interchangeably with the pearly dew-drops. The sombre elegance of the woody mountain side—the lights and shades of the disparted clouds—the silver-tissued streams of reflected brilliancy from the meandering rivulet, harmonize and perfect the splendid scene—the whole landscape living with resilient glory to the beneficent, almighty, universal Creator.

On many a picture like this am I privileged to look: and methinks I could gaze, and gaze forever, on these mellow skies of even; and, shutting out the intruding impertinences of earth, its agitations, its necessary thoughts and cares, gaze, till my soul, subdued to a kindred mellowness, should melt gently, but with a sweet and real consciousness, into ethereal existence.

But see, the mists still hover around the brow of the mountains—they are marshalling once more their strength—the mountain-*spirit* has aroused him, and one stern glance bids them career again o'er hill and dale. Now they gather in the whole heavens, and the red lightning's voice rolls on the awakened ear. God of Thunder!—'tis *Thy* majesty I hear and see: and the showers that again descend, are drops of Thy *bounty* ever overflowing to revive the exhausted earth, and wake the fragrant and tuneful breath of Spring. But let the "early rains" now cease, and let the husbandman be made glad with an hour propitious for the seed-time. On Thy beneficence we all wait—by Thy beneficence we all stand!—The rain falls fast, and the industrious winds, striking, it seems, for an universal hubbub, drive the drops pelting against every object. The streamlet has become perturbed in its channel, and is waxing undistinguishable from the plains—the fields vanishing to the view, and the mountains lost in the deepening shadows of even. It is night! all nature seems weeping! Thus far I muse, and lay me down to rest.

I am awake again, for "the Lord has sustained me," and find my dreams have shaped themselves as follows—not uninfluenced, not untinged, it will be satisfactory, perhaps, here to mention, by two or three *late numbers of the Churchman*, whose contents, and not for the first time, allured irresistibly the contemplations of an hour, ere I sank to my couch.

Well, sir, I saw the Gambier Observer, and the Episcopal Recorder, flying through the heavens—and they came and stood upon the earth—and it was said, "The gods have come down to us in the likeness of men!" Others said, "They are *like* them," but *they* said, "We *are* they." This "other some" doubted: especially "The pillar and ground of the truth," who was by no means of the sort to "give in" to so high pretence, unless evidence was submitted. It was a rare vision, truly, to see him hold out to the end—to contend "for a time and times," and *overcome*; and demonstrate they but dropped from a passing balloon of speculation, and were only *men*—men who had got unfortunately into a kind of metaphysical tantrums. Tears of joy were wept for this by the faithful: and they took "The pillar and ground" by the hand, and bid him "God speed"—they "wished him good luck in the name of the Lord," as a brother who could show who were *gods* and who were *not*. There were tears of *grief*, too, that fell. I mingled my own, that the Observer and Recorder would nevertheless eschew the godly and early counsel given them, and *insist still* upon being acknowledged "*gods*:" for if their authoritative chidings of others, and charges of unregeneracy, and of hatred of the "glorious Gospel," and the like "tastes and views and sympathies," were all the credentials they could produce of their being "*gods*"—it was conceived there were gods already among us of *superior* claims, whose power and jurisdiction it were painful to see illegally and *un*-godly encroached upon: and also conceived, that if the Observer and Recorder were *in truth* "*gods*," it was a godship *disgraced*. Which the faithful lamented: as they did also this—that the Gambier was angry because the *Churchman* dared to have as much learning as himself, and a great deal more to boot. And now, suddenly, while these things were in every one's mouth, there floated in among the crowd, (there is no chronological and consecutive series in a dream, Mr. Editor,) the Oxford Tracts. *They* also "mourned unto" the Observer and Recorder, but "they would not lament" for *them*. The tracts "piped unto them," too, and "they would not dance." It was melancholy to observe, how *nothing* would satisfy them, short of the naked admission of their claims to *empire!* *Some* did admit, and this mightily strengthened them in their assumptions. Here I turned me, in the visions of the night, and was next wandering alone, away from the multitude.

I thought a spirit spake to me, and said, Son of man, what dost thou musing? The Oxford divines have certainly been living in the *Sun*. Gambier and the Recorder would keep alive an impression that Dr. Pusey and Mr. Newman and Mr. Keble, and "good old Christopher Sutton," and others, have inhabited for a space in the "*Star* called Wormwood," yea, and have brought it down to earth with them, and caused it to fall at least upon a "third part of the waters," converting them into *bitterness*, of which many *are*, or will be, dying! It is not so. 'T is the Observer, 't is the Recorder, that have "in the main" planted the "root of bitterness." Oxford has imperfections; so there are spots on the sun! Will you blot out *either* for the *spots?* But Gambier and the Recorder have long lived only in the *moonshine*, and you must *bear* with them for a season. 'T is a pity, however, that they will not light their censers at the sun, which they must *finally* permit to shine on them.

I heard this spirit no more: and discovering a cloud arising that portended a storm, was winding through an avenue on my return to the crowd, when a deeper and hoarser voice encountered me, and spake nearly as follows: Whereas Gambier and the Recorder have recently regaled us with such an expectoration of notable contempt for Oxfordism in general, this is to certify, that *I do* not think the Oxford writers "an herd of many swine feeding," and that by and by, the devil being in them, they "will rush violently down a steep place into the sea, and perish," and their *keepers* flee!

I was startled in my dream at this—and it is no wonder. Half awaking, and mine eye drinking a ray of the morning light just breaking in the east, I fell again into a slumber, and was re-absorbed into my visions. I seemed to be in an instant, in a spacious hall of an archiepiscopal palace at Gambier: but undismayed by the magnificence around me, I had the boldness to say—You, sir, and the Recorder, Joshua-like, (not in like commission, but like in *manner* only,) would command the Sun of Oxfordism to stand still; or may be you would expunge it. Now mine opinion is that you twain, and the Catholic Herald, and Mr. Boardman, (I speak it seriously,) may shout "from night till morn, from morn till dewy eve," and "cut yourselves," but the sun will go round the world nevertheless! Besides, as a Doctor before you has said, "He is a rare man, who has not some *Babel* of his *own*, on which he bestows pains and cost merely to hear *himself* talked about!" Do you sigh for the gifts of a Joshua? Thou hast arrogated them already, in what thou art pleased to call "my book;" and in the dogmatism of thy *evangelical* railing against "The pillar and ground," founded upon thy pre-eminence as a Καρδιογνωστης. Thy "per ora hominum" has begun, and is advancing. Thou art on the lips of Dissent, both Protestant and Roman, who are abundantly satisfied withal, at such an element of discord. Selah.

The effort awaked me: and I saw that the clouds and the rains of the previous evening had been driven away. The sun was again "shining in his strength," and all nature had put on one of her loveliest smiles. Instinctively I read in all this an emblem of The Church of the living God: whose towers and bastions are so successfully defended by yourself, and the contributors to your journal—of the *Church*, I say, which shall yet shine forth "clear as the sun" of nature, and "terrible as an army with banners," peering through all the mystifications of Gambier and of the Recorder. What sleeping I *dreamed*, waking I *believe*.

A VILLAGE RECTOR.

April, 1841.

For the Churchman.

FOREIGN MISSIONS, NO. II.

TO "F. M."

I am now to consider the actual results of the operations of the committee. I might, perhaps, with some propriety, tax your patience a little farther, by asking another communication for a subject which I desire to treat at some length, and may occupy too large a space in these columns. But I have already kept you too long in suspense.

As to *Africa*, it is hardly necessary to refer you in detail to the condition of the native Africans when our missionaries first set foot upon their soil; and to contrast it with the happy result now apparent among such of them as have come under the moral and religious influence of the Society's operations. We all know what they *were;* and I ask you only not to overlook what they *are*. I shall not perplex you with a narrative somewhat tedious, perhaps, to those who feel little interest in it. I refer you to the annual report of Dr. Savage, and merely extract from that of the Secretary and General Agent for 1840: "Never have your Committee been called upon to record such immediate and evident tokens of the divine blessing, as in presenting the latest accounts from this mission." The facts belonging to this announcement are too notorious to need an application. It is not incumbent on me to prove them. I take the statement to be *authentic;* which, upon reading the entire report, it will be well for your purpose not merely to contradict, but to controvert.

With regard to *China*, the official letters and the report of the Committee, bear ample testimony, not only to the indefatigable zeal and perseverance of the missionary, but even to his success, so far as one unassisted laborer can compass such an object. The records of his school, and the interesting intercourse with the natives, are sufficient to call for devout gratitude to God for the richness of his blessing, and to commend this mission "especially to the attention of the Board of the Church."

In *Athens*, "the past year" (I quote from the Committee's report) "has been one of continued prosperity, but not unaccompanied by trial and anxiety"—(referring to the political condition of the country.) The Rev. Mr. Hill also writes: "All the objects which we thought desirable to attempt, or advisable to bring within the scope of our mission, have been attained." The Foreign Secretary reports: "It is believed that this mission was never more prosperous, and never exerted so high an influence as at this moment." * * * "The influence of this highly prospered mission, *acknowledged by all observers*, (pardon me for italicising) is now so established, that its fruits are to be found in the general improvement of the people, and not in the transient expression of gratitude which a benefit, newly introduced, might occasion."

In *Crete*, I notice (and would commend it to your particular attention, as you have some respect, perhaps, for the authority of the Patriarchate in those regions) that the Rev. Mr. Benton writes: "Now, the most perfect cordiality, good will and harmony subsist between us and the Greek clergy." A trifling fact this, possibly, in your estimation; but I take it as implying something of a previous opposition, and a devout mind might consider it a subject of gratitude, and attribute it partially to the "*smiling*" providence of God.

In *Constantinople*, the work has been much of a preparatory character. In exploring such a field, together with that of the collateral enterprise at *Mardin*, and in carrying out to its final accomplishment, the comprehensive policy now designed, the Secretary suggests the importance of looking to the guidance of the Holy Spirit, and to the collective wisdom, prudence and experience of the missionaries. And if they have already found—not disappointment and disaster—but a prospect of the brightest encouragement, I think it worthy of recording as one of the *facts* which go to prove that upon this mission also has been beaming the "*smile*" of the Lord.

The Secretary thus concludes: "In reviewing the past year, your Committee have cause for much gratitude. Life, and in a great measure health, have been preserved." Another intimation, I take it, of a gracious and heavenly "smile."

But farther: "In *Africa* the mission was never so prosperous, and in the strong religious interest and hopeful conversion of a number preparing to become teachers, there is an earnest of more abundant blessing." Surely another "*smiling*" ray of the divine benignity!

"In *Athens* and *Crete* the labors of your missionaries have been most happily prospered, and their influence is extending." Let us be grateful for still another blessed "*smile*."

"In another department of Eastern missions a work has commenced, undertaken in faith and in Christian love, and from which your Committee anticipate, under God, the happiest results. In pursuance of the great design of leading those Churches, as such, to become instruments of co-operation in their own spiritual reform, two missions of much promise, one at Constantinople, and one at Mardin, are there growing up before us." Surely a "smile" may be recognised there too!

Sir, I forbear farther quotation. When reason and common sense speak plainly, we do not want *authorities* to direct our understandings. I cannot conceive of a prejudice so blind, or an incredulity so stubborn, as to listen to the language of this report, and not to feel the force of it.

ANOTHER LAYMAN.

For the Churchman.

BISHOP MEADE'S SERMON.

The following passages from Bishop Meade's last publication,—the sermon delivered at the consecration of Bishop Elliott: "The author of this sermon would, in this place, take occasion to refer, for confirmation of this view of salvation THROUGH THE MERITS OF CHRIST ALONE, to a recent charge on justification, by Bishop M'Ilvaine, of Ohio, which he regards as a most able exhibition of the great doctrine which the Reformers labored so hard to establish, in opposition to the corrupt system of the Church of Rome." *Note*, p. 16. "In his book on the primitive doctrine of justification, after condemning the views of Bishop Bull and Mr. Knox, and exhibiting those of the reformers, he [the Rev. Mr. Faber] thus briefly contrasts the two. 'The one school teaches that good works, as the fruit, and produce, and consequence of a true and lively faith, will always be present in a man that has been justified, though the *office* of justifying conjointly with faith, belongs not to them. The other school insists that good works are not only present with a justified man, but likewise SHARE CONJOINTLY WITH THE OFFICE OF JUSTIFYING.'" *App.* p. 115. Does Bishop Meade forget his commendatory notice of Bishop Burnet? Does he forget that the students at Alexandria were advised to study Burnet, because he had been recommended by the House of Bishops? The Assistant Bishop of Virginia must be aware that the venerable Diocesan of that State is utterly and irreconcilably opposed to the Calvinistic system, and that the Bishop of Ohio's Charge sustains some of the peculiar doctrines of Calvin. Is Bishop Moore likely to become a Papist? Bishop Meade, on p. 104, reprobates the doctrine of "absolute decrees," regarding it as odious and revolting. And is not the doctrine of *final perseverance*, as it is exhibited in the Bishop of Ohio's Charge, inseparably connected with that of particular election? Is it not an essential link in the chain of Calvinism? Our author manifests great zeal in behalf of the colored population of the South. And will he teach the servants, that if they are once in grace, they will always be in grace? That they may be justified perfectly by a simple act of faith, and that then they are complete in Christ? Who, let me ask, has preached more earnestly against the doctrine of the Baptists on this subject, than Bishop Meade? He says that "he would quote * * * Bishop White touching the controversy now going on, but he fears that little weight would be attached to the authority by some; for *with* some, he, who for so long a time was regarded as the Father of the Church in America, would now, it is feared, be scarce numbered among her sons." *App.* p. 107. Has Bishop Meade never read Bishop White's elaborate work on the Calvinistic and Arminian Controversy? If not, let me call his attention to a short extract from that *consistent* treatise. Referring to "The imputation of the righteousness of the Redeemer," Bishop White says: "These were words so much used, and so much in favor with some at the time of framing the articles, that the omitting of them [*in the articles*] *could not have been the effect of accident*. Or if this be supposed to have happened in so summary a formula, they would hardly have been overlooked in the 'Homily of Salvation.' It was evidently designed, as appears by a reference to it in the article, that the former [the homily] should be considered as a larger explication of the subject common to them both. *But not a word is to be found in it* concerning the IMPUTATION of the righteousness of our blessed Saviour, although his oblatory sacrifice for sin, and its being the meritorious means of salvation, to which nothing in the way of satisfaction is necessary, or can be added, is asserted over and over in the Homily." *Vol.* II. 147. Is Bishop White's work calculated to make us all Papists? If so, what "weight" is to be "attached" to his "authority?"

Bishop Meade intimates that all who do not agree with the Bishop of Ohio, reject the doctrine of "salvation through the merits of Christ alone." He thinks with Mr. Faber, that according to their system, good works "share conjointly with the office of justifying." The present writer does not intend to return evil for evil. He therefore will not charge either Bishop Meade or Mr. Faber with violating the ninth commandment. He begs leave to say, however, that if Bishop Meade and Mr. Faber had searched a little farther, they would have found a class of divines who believe that they are saved *or* justified by *grace* through faith, who strenuously contend for the doctrine of salvation through the merits of Christ alone, who do *not* maintain that good works share conjointly with the *office* of justifying, and who, notwithstanding all this, reject the Bishop of Ohio's views as unscriptural, and unsustained by the formularies of the Church. It is God that justifieth, saith St. Paul. "Justification (says the Homily) is the OFFICE *of* GOD *only*." "We must trust only in God's mercy, and that sacrifice which our High Priest and Saviour, Jesus Christ, the Son of God, once offered upon the cross; to obtain thereby God's grace, and remission as well of original sin in baptism, as of all actual sin committed by us after our baptism, *if* we truly *repent*, and turn unfeignedly to Him again."* These, I cannot doubt, are the views of the Bishops of North and South Carolina—who, among others, requested a copy of Bishop Meade's sermon for publication. Was it considerate, then, was it kind in Bishop Meade, was it acting in accordance with the golden rule, to overlay his sermon with notes, some of which laid the charge of adhering to the corrupt system of the Church of Rome, to the very persons who requested him to publish? If he was desirous of publishing a dissertation and notes, could he not have done it in a separate pamphlet? Must his fellow-consecrators, whenever with the sermon on their desks, they revert to the religious exercises in which they were happily engaged in Savannah, must they constantly be reminded that they are indirectly, if not directly accused of trusting in their own works, in connection with the merits of the Son of God! I have only to add, that if Bishop Meade and Bishop M'Ilvaine will, without prejudice, consult a Latin copy of the eleventh Article, they may possibly be persuaded to assume a different attitude. They will then find that the merits of Christ and human merit, and not faith and the fruits of the Spirit, are placed in opposition to each other. "We are accounted (or considered, *reputamur*) righteous before God, only *for* (or, on account of. *propter*) the merit of our Lord and Saviour Jesus Christ, *by* faith, (per fidem,) and not *for* (propter) our own works and deservings, (or merits, *merita*.")" But faith *is* a work. It is an exercise of the mind, and an affection of the soul, equally with love and repentance which are confessedly "works" and fruits of the Spirit, though not meritorious. It is just as vain and absurd to expect justification or salvation on account of our faith, as it is on account of our love or our repentance. Faith, love and repentance are all fruits of the Spirit, and of consequence without merit in the sight of God. After we have done all that we are commanded to do, we are still unprofitable servants. When, therefore, it is declared in the Article that we are justified *through* faith only, (sola fide,) it is not intended to give to faith the *office* of justification; that would make the Article contradict itself. Nor is it intended to separate from faith those graces which give it life and efficacy,—for, says St. James, show me thy faith without thy works, and I will show thee my faith *by* my works. It is intended simply to impress upon our minds the truth, that all thoughts of obtaining the favor of God, except through Christ's *meritorious* sacrifice, must be forever banished, and that the only medium through, or the only condition *on* which we can obtain the benefits of the sacrifice, is faith working by love, purifying the heart, and overcoming the world.† C. R.

May 10, 1841.

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* The Assistant Bishop of Virginia may find the above extract in conjunction with one from *Hooper* the Reformer, in the Southern Churchman for October 30, 1840. 'Our new evangelists (said Hooper in 1547, the same year in which the first book of homilies was published) *dream* of faith that justifieth, the which neither *repentance precedeth*, neither honesty of life followeth, which shall be to them double damnation, if they amend not." See Archbp. Laurence's Bampton Lectures, p. 387.

† "Our own imperfection (says the Homily of Salvation) is so great, through the corruption of original sin, that all is imperfect that is within us: faith, charity, hope, dread, thoughts, words and works; and therefore not apt to merit and deserve any part of our justification for us." "Let it be observed (says Bp. Tomline) that in this quotation, Faith and Good Works are mentioned together, as not being the meritorious cause of Justification." *Refutation*, p. 152. Alluding to the expression, "Faith only," he quotes the following passage from Melancthon's *Loci Theologici.* "Nor do ours, when they say, 'we are justified by faith alone,' mean any other thing, than what I have now spoken, that on account of Christ (propter Christum) we obtain remission of sins freely by faith, (gratis fide;) not (propter) on account of our own worthiness. Nor does the particle 'only' *exclude contrition or other virtues that they should not be present*, but denies them to be causes of reconciliation, and transfers the cause to Christ alone." The Rev Thomas Scott, in his reply to Tomline, says that "this note from Melancthon, the most cautious of the Reformers, contains the precise sentiments of the evangelical clergy; and few, *if any of them*, would decline subscribing it, *if that would conduce to obviate misconceptions concerning their doctrine.*" I, 273. The Bp. of Ohio refers to Scott's treatises on Repentance, the nature and office of Faith, &c. "for an edifying discussion of these subjects."—*Charge, pp.*113, 127. He also speaks of the writings of Melancthon "as important auxiliaries in case of any difficulty in understanding the precise meaning of our standard compositions on this subject" of Justification. P. 19. In Scott's language just quoted, there is a lurking apprehension that some of the "evangelical" clergy would prefer an expression different from that employed by Melancthon. He omits the words "gratis fide," whether intentionally or unintentionally I cannot say. He may have thought, perhaps, that if faith *included* contrition and other graces, justification by faith could not be said to be *of grace*. If so, he was quite consistent in omitting them. It is to me very plain, that according to his hypothesis, man is little more than a mere machine, and that faith, (to use the least exceptionable terms,) is not a free or voluntary act. The turning point of the controversy, let it be remembered, is, whether faith as a condition includes repentance, love, *et cet.*, or whether it is efficacious *as a single act of the soul, entitling*, &c.

For the Churchman.

RESERVATION OF THE SACRAMENT.

Mr. Editor,—In my last I noticed the two practices against which the rubric at the end of the communion office providing for the consumption of the consecrated elements which may remain after the distribution to the communicants, is supposed to be aimed: namely, the private and superstitious reservation of them, by individuals and the public, and yet more superstitious one of the Romish Church. There then came into consideration the ancient usage of carrying out of the Church some portion of the elements, to admininister to those who were prevented, by bodily infirmity, from attending on the public celebration: and the question arose, how far, if at all, this practice was forbidden. I now proceed to examine this subject and question.

That the practice of carrying the elements out of the Church was very ancient admits of no doubt; for in his first apology, Justin Martyr has these words: "A distribution and participation of the eucharistical elements is had; and to such as are not present, they are carried by the deacons." (Ed. Thirlby, p. 98.) This is probably the most ancient testimony we can find concerning the practice we are considering. For an account of the ancient legislation in relation to it, the curious reader is referred to Bingham, book xv., chapter iv., sec. 8th, and to the end. In general, it may suffice to say, that it was never forbidden. The question, however, with which we are chiefly concerned, is—what has been the judgment of the English Church, in regard to this point? In the first book of Edward VI., there was inserted in the office for the communion of the sick, the following rubric: "And if the same day there be a celebration of the holy communion in the Church, then shall the Priest reserve at the open communion, so much of the sacrament of the body and blood, as shall serve the sick person, and so many as shall communicate with him, if there be any. And so soon as conveniently he may, after the communion ended in the Church, shall go and minister the same, first to those that are appointed to communicate with the sick, if any there be, and last of all to the sick person himself." "But if the day be not appointed for the open communion in the Church, then, upon convenient warning given, the curate shall come and visit the sick person afornoon." It was of this order that Bucer declared, "*It was altogether agreeable to the word of* God." There was also another rubric, which provided, that if the curate consecrated in a private house the sacred elements, and there were other sick persons to receive the communion on the same day, then he should consecrate in only one house; taking care to consecrate enough for all; and should carry and administer it to them. When the Prayer Book was reviewed in 1551, these rubrics were left out, and they have never since appeared. At whose door the charge is to be laid, it is difficult to say. Bucer seems exculpated by what he had said before. There is, however, a singular fact in relation to these matters, which may, perhaps, afford us some light. Although the book was reviewed in 1551, it did not come into use till All Saints' Day, of 1552. Up to this time the old book of Edward VI. continued in use. It was in the early part, however, of this year, 1552, that the forty-two Articles passed the Convocation, which were afterward modified and changed to the present thirty-nine. At the end of Art. 29, we find, as now, at the end of the 28th, these words: "The sacrament of the Lord's Supper was not, by Christ's ordinance, *reserved*, carried about, lifted up, or worshipped." Now if the divines who framed these articles, believed that the reservation condemned by the article, was intended to include that which had been prescribed in the office for the communion of the sick, it is certainly a singular instance of inconsistency, inasmuch as the articles and rubric were both in force for some months. Is it not much easier to suppose that the reservation which they would condemn, is the Romish one? just as the "carrying about" and "lifting up" protested against, are to be understood as referring to the Romish elevations and processions, and not to every "carrying about" and "lifting up:" such, for instance, as that which is necessary in distributing the holy elements to the communicants. It is very true, it may be urged, that they left out the rubric in the second book, which, as mentioned above, went into use on All Saints' Day: but this will not relieve them from the charge of a singular inconsistency, unless we suppose them also to have considered the article as not including the reservation allowed in the former rubric. That they did not believe the rubric itself to sanction any unscriptural or unsound practice, is very evident; inasmuch as the very act which authorized the new service book, (5th and 6th Ed. VI. c. 1.) calls the old one "a very godly order, agreeable to the *Word of* God, and the primitive Church:" and in accounting for the changes made, says, that they were on account of "divers doubts," proceeding "rather by the curiosity of the minister and mistakers, than of any other worthy cause." Now, certainly, if the reservation ordered in the first book was not repugnant to the word of God, and yet the reservation condemned in the article, is opposed to the ordinance of Christ,—they cannot be identical. And if this be the case, it is very unreasonable to argue, that the mere omission of a rubric condemns a practice, which, together with some others in the same way omitted, the very act that sanctions the omission, approves as allowable, and "agreeable to God's word." Why the changes were made at all, is another question. Collier says with sufficient clearness, that they were made "not without condescension to those who had more scruples than understanding—more *heat* than *light* in them."

In the second year of Elizabeth, we have another proof of the judgment of the Church in the matter in question. At this time, and indeed for the first five years of the queen's reign, the forty-two articles above mentioned, were received and in force, as the doctrine of the English Church. Yet in this second year, a Latin translation of the Book of Common Prayer was set forth *by authority*; in which the rubric for the reservation before omitted, is inserted *entire*. This translation was commended by her Majesty's letters patent, to be used in all the Colleges and Halls of the Universities, and also in the Colleges of Winchester and Eaton: and the letters patent bear date April 1st, 1560. Parker had been consecrated in December of the previous year, and before the date of the letters patent, fourteen of the sees were filled. It is utterly impossible that such a work could have been undertaken and carried through, without the advice and furtherance of the Bishops; and this, I think, does prove what their interpretation of the then 29th article was, i. e.: that the reservation then condemned, was not the reservation allowed by the rubric: otherwise they allowed a practice among their most learned men, forbidden by articles by which they all were bound.

The next action that bears upon this point, is found at the time when the Scottish Liturgy was framed, in 1636. It was in this book that the rubric, providing for the consumption of the consecrated elements, first appeared, having been added, if not by the hand, at least with the sanction of Archbishop Laud. The question is, with what intent? The great leading ideas which influenced the Archbishop and his coadjutors, Juxon and Wren, (perhaps Wren only should be named, as Juxon referred the affair to him and the Archbishop,) seem to have been: first,—to bring the communion office more nearly into accordance with the primitive liturgies, than it then was or now is, in the English Church: and secondly,—to arrange it in such a manner as should most plainly bring out the doctrine of the Eucharistical Sacrifice. This, I think, may be seen to be clearly the case, by a reference to the Archbishop's trial. And we may, I believe, from this fact, gain an insight into one reason why the rubric was inserted: not in order to oppose Romish error and superstitious usage already sufficiently condemned in article xxviii.; but to carry out and bring forward clearly and plainly, the great doctrine of the Eucharistical Sacrifice. That in the same manner as the Paschal Sacrifice, and the unbloody offerings under the Law, were all consumed, so the great meat offering and drink offering of the Christian Church should be all consumed in the sanctuary, and no portions of them be carried out and devoted to common purposes. The very word that is used "*reverently* eat and drink," shows that the rubric was intended to prevent some irreverence. At this point, let us take into consideration the fact, that in Archbishop Laud's time, Puritan irreverence had made a large progress in England, and the Genevan practice prevailed in the country to which his book was to be sent: and that the parties who were infected with the one, and used the other, as they received the sacrament in a sitting posture, so they took little or no heed how the elements were disposed of after they had finished. There are, no doubt, other facts that might be brought, such as the terms in which King Edward's Liturgy is spoken of, and the very frame of the rubric itself: but I think those which I have already adduced, may warrant us sufficiently in concluding, that whereas the Romish doctrine and practice in relation to the elements, was condemned by Article xxviii., so this rubric was intended to assert the practice of consuming the eucharistic sacrifice, and to repress the usage which certainly prevailed in the region for which it was intended, of irreverently using, for common purposes, the consecrated elements. In a word, that the article condemns a *superstition*, and the rubric a *profanity*.

In the year 1661, the rubric in question was inserted in the Prayer Book of the English Church. In the absence of any direct testimony, we can only come at the probable reasons of its insertion from the testimony of circumstances. The same reasons which made a provision necessary in the Liturgy of the Scottish Church, to prevent the profane disposal of the remaining elements, were now as urgent, if not more so, in England. The Directory of 1644, laid down no rules concerning this point: its framers, no doubt, considering it of no consequence what became of the bread and wine that might remain: and though we have not any direct testimony, that I know, to this point, yet the horrible profanations of the altar and sacred vessels, leave very little doubt what usage the elements themselves would meet with at the hands of the sectaries. The circumstances, therefore, of the case, go to show that there was much more need of a provision against sectarian irreverence than Romish superstition. Beside, Juxon was still living, and though from his age and infirmities, he did not attend at the conference of the Savoy; yet it is hardly possible but he should have been in the Convocation, and had a share in the alterations of the book, the form of subscription to which he himself, as Archbishop of Canterbury, headed. But Juxon must have known for what purpose the rubric had been introduced by his martyred predecessor: and in the long and fearful reign of religious licentiousness, he must have only too plainly perceived the need of such a provision. Puritan supremacy was now happily at an end: but the Savoy Conference showed that the spirit still existed: and even allowing their utmost number, there were not more than three of the whole number of Bishops, who would not have eagerly sanctioned any rubrics or canons intended to prevent all further intrusion of sectarian practice, the miserable effects of which they had so recently witnessed and suffered from. Why they did not, with the rubric, introduce some other changes from the Scottish Liturgy, is a question which we are not here concerned with; though it would be no difficult matter to adduce reasons which might then be esteemed weighty. The whole circumstances of the case, the exigencies of the time, the long continuance of an opposite usage, the necessity of providing against farther profanation, the fact that Juxon was at the head of ecclesiastical affairs, and that he knew the purpose with which Laud had introduced the clause into the Scottish Liturgy, and finally, the known views of the majority of the Convocation of 1661, form, altogether, an amount of testimony that seems to me quite sufficient to show the view with which the rubric in question was inserted: and it would appear, that the *animus* with which it was framed, is the surest guide in interpreting it.

May I not now, Mr. Editor, claim to have shown:

1st, That a rubric, permitting the practice in question, was inserted in the first Prayer Book of Edward VI., in the office for communion of the sick.

2d, That, although it was omitted in the second book, and an article mean time set forth which condemned *some kind of a reservation*, yet neither the omission nor the article can be understood as condemnatory of the practice.

3d, That it is proved, by the insertion of the same rubric in the Latin Prayer Book of the second of Elizabeth, that the Church did not understand the former omission of the rubric, nor the article above noticed, as condemning the practice.

4th, That when Archbishop Laud inserted in the Scotch Prayer Book the rubric which now stands at the end of the liturgy, providing for the consumption of the holy elements in the Church, he had in view not Romish superstition, but Puritan profaneness.

5th, That all the testimony goes to show, that when the rubric was introduced from the Scotch Liturgy into the English, it was done with the same views with which it was there inserted.

If I may claim to have shown these things, then the conclusion seems inevitable, that the practice has not been condemned by the Church of England. So that when her clergy carry out and administer the communion to sick persons *on the same day* in which it has been consecrated in the Church, they are neither violating rubric, nor going counter to article. Such, Mr. Editor, is the conclusion to which a pretty careful examination of this point has led me, and I humbly hope that neither the process nor result will be deemed *evasive* or *papistical*.

J. W.

For the Churchman.

Dear Sir,—Your correspondent Catholicus, with whose views I fully agree, has, by his inadvertence in not adding a note concerning the Saint upon whose Natalitia he seems to have written, led some to suppose that he has wrongly canonized a heretic. If he will excuse my venturing to correct such an impression, as I am aware that some so suppose, I take the occasion of saying that the name Ebed-Jesu is common enough, and that there seems to have been three historical characters of that name. One is Archbishop of Soba or Mural, who, under Pope Julius III., became united to the Roman Church, renouncing Nestorianism. See *Moreri*, Let. E. p. 3, col. 1; also Bayle. Another is the Archbishop of Mern. also a Nestorian, of the tenth century. See Murdock's Mosheim, vol. 2, p. 123. And the other, the one doubtless meant by Catholicus, is thus mentioned in Butler's Lives of the Saints, (a book, excepting some things for which there is scarce sufficient authority, useful and valuable,) "St. Abdjesus or Hebedjesus. The Greek Menology commemorates this holy bishop of Cascar, in Chaldæa, on the 16th of May, on which day he suffered martyrdom under King Isdegerdes, with sixteen priests, nine deacons, six monks, and seven virgins. See Le Quien. Orien's Christ. tom 2, p. 1163." [Butler's Lives, vol. 1, p. 633, col. 2.] Butler does not mention which Isdegerdes; but it is stated by Fleury, in his Ecclesiastical History, that it was Isdegerdes I. who persecuted the Christians in 404: I think, he says; (I may be mistaken;) but in 414, certainly, there was a persecution by him, in which Abdas, bishop of Suza, suffered.

Begging you to excuse me for troubling you, I remain, very respectfully, yours, &c. C.

Whitsun-Monday, 1841.

Convention of the Protestant E. Church in Rhode Island.—The annual Convention of the Church in Rhode Island, will be held in Trinity Church, Newport, on Tuesday, June 8.

On Wednesday, May 5, Bishop Onderdonk confirmed thirteen persons in St. James's Church, Bristol, Pa.

Ordination.—On Wednesday morning last, in St. Paul's Church, in this city, the Rt. Rev. Dr. Griswold admitted Mr. Samuel Cutler to the holy order of deacons. The candidate was presented by the Rev. Thomas M. Clark, of Grace Church. Morning prayer was read by the Rev. John Woart, of Christ Church, who also assisted in the administration of the Lord's supper. The Rev. Mr. Watson, of Trinity Church, and the Rev. Mr. Howe, of St. James' Church, Roxbury, were also present. Sermon by the Bishop, from Heb. v. 4.—*Chr'n Witness.*

THE CHURCHMAN.

SATURDAY, JUNE 5, 1841.

FOURTH OF JULY.—A circular from the Bishop, prefatory to the form of prayer which he has set forth for the fourth of July, (which this year falls on Sunday,) and the Form of Prayer itself, are in type, and will be inserted in our next.

THE COMMUNION OF THE SICK.

The ingenious and learned argument of J. W. will doubtless attract attention, and we hope that the effect of it will be to awaken a sentiment of gratitude for the order which the Church enjoins, and the provision which she makes for the infirm and dying in the office for "The Communion of the Sick."

Forbes, in his Instructiones Historico-Theologicæ, (lib. xi. c. vii.) has a dissertation on the Reservation of the Elements, written with his characteristic learning and prudence, the results of which are worthy of note. Having quoted the canon of the Council of Nice, that none who depart this life should be deprived of the viaticum, and a canon of a previous council, which forbids the celebration of the eucharist by bishops or presbyters in private houses, he remarks, § 32:

"In this state of the canons, on the one hand enjoining the communion of the sick, and on the other forbidding its celebration in private houses, it became necessary, in order to avoid the violation of either canon, to reserve for the use of the sick the eucharist which was consecrated in the churches. The former law, providing for the communion of the sick, seems from the principles in which it is founded to be worthy of perpetual observation; (perpetuâ niti videtur equitate;) the latter forbidding the celebration in private houses was designed to check temporary evils, and is not adapted to all times and places. The sick, therefore, (where the custom of the Church allows,) can be provided for in one of two ways without a reservation of the elements. For either, while the eucharist is celebrating in public, a part of the bread and wine which have been consecrated in the church, and of which the people are publicly partaking, may be sent from the church, without pomp and bread-worship, (artolatria,) and carried to the sick person; as was the custom in the age of Justin: Or, because now the celebration of this sacrament is not as frequent among us as it was among the ancients, if a sick person, in danger of death, ardently desires the communion, (while it is not celebrating in public,) and is thought worthy to receive it, an approved priest may go into the chamber where the sick man lies, and there, the requisite number of faithful communicants being assembled, and Christ in the midst of them, may consecrate and celebrate the eucharist, omitting nothing which the Lord has enjoined in its institution; and adding nothing of his own as of necessity to the sacrament."

Forbes was a Scotch divine, and wrote in the very height of the Presbyterian extravagances. He adds in the margin, that Calvin, in several of his works, and Peter Martyr, recommend the latter expedient.

It will be seen that this learned divine does not regard the passage of Justin Martyr as having reference to the reservation of the elements, strictly speaking, but simply to the administration of them to the absent *while the eucharist is in action*. Our readers will perceive that an important principle is here involved. Among the reasons which the same learned author gives against the reservation of the elements, one is that the custom would afford a sanction to the error of the Papists who teach that the sacrament is true and perfect, *etiam extra usum*, after the action is finished.

"The reasons why the Church hath thought this sacrament so particularly proper for dying Christians," are at all times worthy of the consideration of her members. "They are taken, 1, from the nature of the eucharist, which being the highest of all Christian duties, is therefore fittest for those who are nearest perfection. The ancients called these mysteries by a name that signifies the ultimate perfection with which they ought to be honored who are now finishing their course, that they may pass from the highest act of faith, and the nearest mediate communion, to the immediate sight and full fruition of Jesus in his glory. 2. From the benefits which this ordinance doth convey to worthy receivers: 1, as it is a seal of remission of sins, and so a means to quiet their consciences by the effectual manifestations of the infinite love and all-sufficient merits of the Holy Jesus. 2. As it arms them against the fear of death, by representing their victorious Redeemer, who, by dying for them, conquered death, and pulled out the sting thereof; so that divers of the saints after this communion have cheerfully sung their *Nunc Dimittis*, and longed to be with their dearest Lord, desiring, rather than fearing that dissolution which must precede their enjoyment of him. The learned and pious Chytræus, having received the sacrament upon his death-bed, with a sprightly voice said, 'Now by the grace of God we are safe, and sufficiently forearmed.' 3. As it assures them of their resurrection, since Christ hath promised, that whoever worthily eats his flesh and drinks his blood, he will raise them at the last day, and therefore they can triumph over death, knowing their Redeemer liveth and will assuredly raise them to life again. 4. As it testifies they die in the peace and communion of the Church, and consequently are real members of Christ's Mystical Body, and have a share in all the privileges belonging thereunto, which seems to be the main reason why it was so passionately desired by the first Christians, it being an undoubted maxim among them, that, 'Out of the Church there is no salvation.'"—*Comber.*

OXFORDISM.

A correspondent from New Jersey sends us the following slip from the *Philadelphia Daily Chronicle*, in a narrative of the proceedings of the General Assembly of the Presbyterian Church.

"Report of the Committee on the use of the title of Bishop; recommending that the title be used; report accepted, and laid on the table for the present."

We confess ourselves pleased with such instances of emancipation from modern prejudice, and return to primitive and catholic usage.

Time was when the word *bishop* was so odious to persons of a certain complexion in religion, that even they who retained the shadow of the office desired to be known as *superintendents* and *overseers;* but that time is past, and in these days Methodist and Presbyterian ministers are content to be saluted as *bishops*. *Nolo episcopari* is not the motto of the nineteenth century.

In the primitive Church, the word *pope* (*papa* or *father*) was used synonymously with *bishop;* every bishop being familiarly called a pope. Possibly (should the parties live so long) the Philadelphia Daily Chronicle of A. D. 1941 may contain some such record of the proceedings of the General Assembly as follows:

"Report of the Committee on the use of the title of Pope; recommending that the title be used; report accepted, and laid on the table for the present.

"In this able report the committee remark, that there is a solecism in the expression, '*Bishops* of the *Presbyterian* Church,' which is too barbarous to be tolerated in the present advanced state of philological science, and which would be removed by the substitution of the word *popes* in the place of *bishops*. The committee farther remark, that as the Church, while her ministers were commonly styled *bishops*, was never termed *Episcopal*, but always *Presbyterian*, they see no ground to fear that she will be called the *Papal* Church in consequence of the adoption of the title of *Popes*; and they therefore recommend that the Assembly shall henceforward be designated as 'The General Assembly of the Popes of the Presbyterian Church.'"

GEORGIA CONVENTION.—The Journal of the Convention of the Diocese of Georgia for the present year is invested with particular interest by the Primary Address of Bishop Elliott; which will be found on our first page. The following is a summary of the ecclesiastical notitiæ of the diocese for the past year:

Baptisms 98, Marriages 23, Burials 65, Confirmed 62, Communicants 382, Sunday Scholars 362, Teachers 48. Contributions to the Domestic and Foreign Committees, $334 68. To Diocesan Missions, $364 07. To other objects connected with the Church, $4 300.

"MASTERMAN READY," is the title of a new work, by Marryatt, from the press of D. Appleton & Co. It is written for children, and is a pleasing and instructive narrative, and not objectionable but rather commendable in its religious tendency.

BISHOP ELECT OF DELAWARE.

At the meeting of the Convention of that diocese, held at Georgetown on the 26th ultimo, the Rev. ALFRED LEE, Rector of Calvary Church, Rockdale, Pa., was unanimously elected BISHOP. The Convention was unusually large. The motion to go into the election, and the nomination of Mr. Lee, were made by the Rev. Mr. S. W. Prestman; the measure having previously received the hearty approbation of the present Provisional Bishop.

☞ SCHOOL AT HOPE, WARREN COUNTY, N. J.—The first term of this school was to commence on the first Monday in May, instead of November, as erroneously stated in the advertisement on our last page. The second term will commence in November. The error will be corrected in the advertisement next week.

TO CORRESPONDENTS.

"Catholicus," "D," "Maraquita," and "Prose," in our next.

MISSIONARY FUND OF THE DIOCESE OF NEW YORK.

The funds of this branch of the Education and Missionary Society are not only exhausted, but considerable advances have from necessity been made, to meet the payments of drafts drawn by the missionaries. Another quarter's stipends will be due on the 1st of next month, for which there is no provision. Will the congregations that have not yet contributed, cause distress by longer delay to the worthy laborers in the cause of CHRIST'S Church? Will not the liberality of Episcopalians be prompt with the means of which a kind Providence has blessed them, in aiding the treasurer to meet the just engagements of the Society? *Two thousand five hundred dollars* is needed to accomplish the objects. Any contributions towards it will be thankfully received at the Church Depository, 28 Ann-street, or at the office of the Treasurer, 55 Water-street.

THOMAS C. BUTLER, Chairman
of the Com. of Arrangement.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. James' Church, in the city of Philadelphia, on Wednesday, the 16th of June next, at 5 o'clock, P. M.

P. VAN PELT, *Secretary.*
Philadelphia, May 10, 1841.

INTELLIGENCE.

The Right Rev. Bishop Doane of New Jersey, and the Rev. Mr. Haight of this city, have embarked for England. We take the following notice from the New York American.

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ANNUAL EPISCOPAL CONVENTION OF NEW JERSEY.

Correspondence of the Newark Daily Advertiser.

BURLINGTON CITY, May 27, 1841.

The Convention of the Protestant Episcopal Church in this diocese has just closed its annual session, with every thing to encourage and cheer the heart which could be hoped from "a house at unity in itself."

After the business of the Convention was completed, and Dr. *Barry*, of Jersey City, called to the chair, the bishop having retired, Mr. *C. King*, of St. John's Church, Elizabethtown, offered the enclosed resolutions, introducing them in a speech referring to the interesting occasion.

Resolutions.

Resolved, that this Convention have heard with mingled feelings of gratification and regret, that the bishop of this diocese is about to separate himself from it by a brief absence; *gratification* that the intercourse between the Church of England and that in America, so long interrupted by restrictions of State policy, will be renewed by his visit, in strict accordance with Catholic principles and ancient usage; *regret*, that even in such a cause, and with such an object, the diocese is to be deprived for a time of his labors and example—labors and example directed by a mind so enlightened, a heart so sound, a zeal and an ability so pre-eminent and successful.

Resolved, That we humbly and confidently trust that the renewal of friendly intercourse between the branches of the Church Catholic in England and America, under auspices like the present, will contribute by the divine blessing to strengthen and extend the holy influence of "Evangelic Truth and Apostolic Order" in their purity and integrity, and to revive that spirit in both Churches which in bygone days made our venerable mother the glory of Christendom, the "bulwark of the Reformation."

Resolved, That we hereby assure our Rt. Rev. Father in God, of our affectionate interest in his safety and welfare during his proposed voyage and visit, and that our prayers shall ascend to Him in whose hands are all the corners of the earth, that he will be pleased to guide and guard him in his absence, and to restore him speedily to the flock over which the Chief Shepherd had set him, to the comfort and joy of us all.

The resolutions having passed unanimously, were ordered to be entered on the minutes, and a committee, consisting of Rev. Dr. Barry, and Messrs. C. King and J. J. Chetwood, was appointed to present them to the bishop. His reply in taking leave of the Convention, was just what might have been expected, but his pen *alone* could give you any idea of its affecting and fervid eloquence.

The effect was electrical, and the loud amen which was responded with one voice from all present, told that each individual had expressed the sentiments of his own heart in the resolutions.

It is really delightful to witness the zeal and Christian love which has marked the course of the bishop in the few years of his connexion with the diocese, and which under the divine blessing has increased the number of the clergy from 20 to 43; thus appreciated is he by those who know him best.

He goes upon a glorious errand: as "his praise is in all the churches," so will he carry with him the prayers of all. Yours, &c.

The Newark Daily Advertiser has these comments on the occasion:

"Our readers generally, we are persuaded, not less than the members of the Episcopal Diocese, will heartily sympathise in this warm and well merited expression of the feelings of the Convention towards the distinguished diocesan, on the eve of his mission to England. As Jerseymen, we cherish a common interest in one of our most honored and useful citizens, and cordially unite in the fervent aspirations of the Convention for 'his safety and welfare during his proposed voyage and visit,' and that he may be speedily restored to his family, and the important charge in the church over which he presides."

Bishop Doane has taken passage in the Caledonia, which leaves Boston the 1st of June.

Bishop Meade, of Va., will also embark in the same vessel, being in pursuit of health.

From the Banner of the Cross.

PENNSYLVANIA CONVENTION.

On the 18th of May, at 6 o'clock, P M., the Convention organized in St. Stephen's Church. The chair was taken by the Bishop, and the roll called by the Secretary, when thirty-five of the Clergy, and thirty-seven of the Laity answered to their names. George M. Wharton, Esq, was re-elected Secretary with great unanimity, and the Convention then adjourned.

In the evening the church was opened for public worship; divine service was performed by the Rev. Wm. Suddards, and a sermon preached by the Rev. John Coleman.

Wednesday. This morning at half past seven o'clock, the church was again opened for worship. Prayers were read by the Rev. O. A. Shaw, and the Rev. Dr. Boyd preached.

At 10 o'clock the Convention met, and attended divine service. Morning prayers were read by the Rev. E. Y. Buchanan, the lessons by the Rev. Charles Breck, and the Ante-Communion service by the bishop, assisted in the Epistle and Gospel by the Rev. C. V. Kelly. The Convention Sermon, a faithful and impressive discourse, was preached by the Rev. J. B. Clemson, from 2 Timothy ii. 15; after which the holy communion was administered by the Bishop, assisted by the Rev. Messrs. Buchanan, Breck, and Kelly.

The Convention was called to order after service, when several Clergymen and Lay Delegates not present yesterday, appeared and took their seats. The Bishop then delivered his annual address, detailing the usual amount of faithful Episcopal labors during the past year. We rejoiced to learn from it the growing strength of the Diocese. As this interesting document, by a subsequent vote, was recommended to be read by every pastor to his congregation, we need only mention the following items: number of confirmations, 55; number of persons confirmed, 730; deacons ordained, 8; priests ordained, 11; candidates for holy orders, 26; churches consecrated, 2; new ones commenced, 3; and also several enlarged and improved. Horace Binney, Esq., called the attention of the Convention to the present imperfect state of the Journals, and submitted a plan for remedying the defect, and securing the future preservation of the original minutes; which was adopted. The Rev. Dr. Dorr, from the committee appointed at last Convention to inquire into the practicability of devising means for the relief of such clergymen of this diocese as may be prevented by age or physical inability from the discharge of their ministerial functions, reported a plan, of which the following is the substance:—that each clergyman appropriate to this object the alms at communion on Christmas-day to be deposited with the Treasurer of the Convention; these contributions to be called "the Christmas Fund, for the relief of superannuated and infirm clergymen of the Diocese of Pennsylvania:" appropriations therefrom to be made by a committee of five laymen, to be appointed annually by the Convention, of whom the Treasurer shall be one, *ex-officio;* relief to be extended only to such as are entitled to seats in the Convention, upon satisfactory evidence that they are deprived by sufficient cause of the opportunity to exercise their ministry; no appropriation in any case to exceed $250 annually; the surplus remaining each year to be invested in some productive fund that may be readily converted into money. The plan was adopted; committee consists of Messrs. Wm. H. Newbold, Moses Kempton, Robert Toland, John Welsh, jr., and Thomas Robins.

The Convention adjourned at half past 2 o'clock, and reassembled at 5 P. M. On motion of James S. Smith, Esq., the Standing Committee was instructed to apply to the legislature of this state, for the passage of a law making printed Journals of this Convention, when certified by the bishop and secretary, legal evidence in all cases where the original manuscript Journals would have been. The Rev. Mr. Coleman presented an application from the Rev. Thomas G. Allen, to be admitted to a seat in this Convention, and moved its reference to a committee; which on motion of Mr. Binney, was laid upon the table. The same gentleman also presented a preamble and resolutions on the subject of disputes between Church members, proposing the appointment of a committee to prepare and report a canon providing some mode by which, before resorting to legal tribunals, they may obey the Saviour's command, to "hear the Church;" and on motion of Rev. Mr. Ridgley, it was made the order of the day for 10 o'clock to-morrow. The Convention then proceeded to the election of its officers for the following year, when the following gentlemen were chosen; the vacancy being left in the delegation to the General Convention, in consequence of the non-concurrence of both orders:—

Standing Committee.

Clergy.—Rev. George Boyd, D. D., Rev. H. W. Ducachet, D. D., Rev. Benjamin Dorr, D. D., Rev. Henry J. Morton, Rev. John B. Clemson.

Laity.—James S. Smith, Tobias Wagner, Philip H. Nicklin, George M. Wharton, Thomas Robbins.

Deputies to the General Convention.

Clergy.—Rev. George Upfold, D. D., Rev. Levi Bull, Rev. Samuel Bowman.

Laity.—Horace Binney, Edward J. Stiles, James S. Smith, Philip H. Nicklin.

Committee on the supply of Vacant Congregations.

Clergy.—Rev. John Rodney, Rev. George Sheets, Rev. Wm. Suddards.

Laity.—Samuel Hazlehurst, William D. Brinckle, M. D., Lewis R. Ashhurst.

Treasurer of the Convention Fund.
Thomas Robins.

Treasurer of the Episcopal Fund.
George M. Wharton.

The Parochial Reports were then read by the clergy and Secretary, the most of which presented very gratifying information of the success of their labors during the past year. On motion of the Rev. Dr. Upfold, it was resolved that the next annual Convention be held in St. Andrew's Church, Philadelphia. Adjourned.

In the evening an interesting meeting was held in behalf of the Society for the Advancement of Christianity. The introductory services were performed by the bishop, an abstract of the annual report read, and addresses delivered by the Rev. Dr. Ducachet, and Rev. Messrs. Freeman, Kelly, Ridgely, and Suddards.

Thursday, May 20. At half past 7 o'clock this morning, prayers were read by Rev. Mr. Stone, and a sermon preached by the Rev. Mr. Bull.

At 9 o'clock, Convention met.—Morning prayers were read by the Rev. Alfred A. Miller, and the ante-communion service by the bishop, it being Ascension-day. Dr. Dorr, from the Standing Committee, reported that there were several objections to the charter of Christ Church, Williamsport, applying for admission into union with this Convention, and it was withdrawn. An election was then entered into for one clerical member, to fill the vacancy left yesterday in the deputation to the General Convention, which resulted in the choice of the Rev. Henry J. Morton. The Rev. Dr. Mitchell called the attention of the Convention to a canon of the General Convention of 1808, respecting clergymen engaging in secular avocations, and moved the appointment of a committee to report a canon prohibiting them from becoming editors, publishers, or proprietors of any religious newspaper, or periodical whatever; which on motion was laid on the table. The preamble and resolutions offered yesterday by Rev. Mr. Coleman, respecting disputes between Church members, were then called up, and also ordered to lie on the table. The Rev. Dr. Boyd offered resolutions recommending increased attention to the religious instruction of children, and the establishment of parochial schools with that view, which were adopted. The Rev. Mr. Bull presented resolutions, recommending to the co-operation of the clergy of this diocese, the enterprize in which the Pennsylvania Bible Society is now engaged, of re-supplying destitute families in this state with the Scriptures. The subject was deemed foreign to the proper business of the Convention, and the resolutions lost. The Rev. Dr. Boyd, from the committee appointed at last Convention, on the subject of a weekly or monthly periodical, to be published under the control of the ecclesiastical authority of the diocese, reported that they were unable to agree; and at his request the committee was discharged. The charters of the following churches were approved, and they were accordingly received into connection with the Church in this diocese: St. Paul's, Schuylkill Haven; St. Philip's, Philadelphia; Trinity, Orangeville; St. Paul's, Wellsborough. On motion of Mr. Binney, the words "shall be read in Convention," in canon xii., sect. 4, of the canons of this diocese, respecting parochial reports, were stricken out; and on motion of same gentleman, it was resolved, as the sense of this Convention, that the canon of General Convention, on the subject of reading parochial reports, leaves to the discretion of the bishop of any diocese what part shall be read in Convention. On motion of the Rev. Mr. Suddards, the thanks of the Convention were voted to the citizens of Harrisburg, for their hospitalities during its session; and after uniting in singing the last four verses of the 99th Psalm, and the benediction of the bishop, the Convention adjourned, *sine die.*

In the evening, prayers were read by the Rev. Mr. Coleman, three persons confirmed by the bishop, and an appropriate and impressive discourse preached by the Rev. Mr. Suddards. The next morning we left Harrisburg, and reached our homes at 4 o'clock, P. M., grateful for the pleasure we had enjoyed, and the peace and harmony which characterized, throughout, the business of our 57th annual Convention.

C.

Diocese of Maryland.—The Annual Convention of the Protestant Episcopal Church of Maryland, was opened on Wednesday, in St. Paul's Church—the Right Rev. Bishop Whittingham presiding. The Patriot of yesterday says: "The Convention reassembled, according to adjournment, at St. Paul's Church, this morning, when among other proceedings, Bishop Whittingham's annual address was made. It occupied two hours in the delivery, but was heard throughout with marked attention. It gave a full and interesting detail of the churches in his diocese, and indulged in occasional reflections, in a strain of eloquence which went to the hearts of all who heard it—particularly in that part of it in which he alluded to the death of the Rev. Dr. M'Ilhiney, formerly of Annapolis, whilst employed in the special service of the Church. The death of General Harrison was also appropriately and beautifully alluded to. The number of the clergy and lay delegates in attendance was numerous. We learn from Bishop Whittingham's address, that the Fountain Rock, in Washington county, the beautiful and extensive mansion of the late General Ringgold, has been secured by the Church, and that it is in contemplation soon to open it as a Seminary for the instruction of youth."—*Baltimore paper.*

From the Christian Witness.

Maine Convention.—The Annual Convention of the Church in Maine was held at Trinity Church, Saco, on the 19th inst.

Rev. F. Freeman, Rev. W. R. Babcock, Rev. J. Pratt, Hon. Robert H. Gardiner, Dr. S. Holman, and Dr. Packard, were elected the Standing Committee of the diocese for the current year. Rev. F. Freeman, President, and Rev. J. Pratt, Secretary.

The delegates appointed to the General Convention are Rev. F. Freeman, Rev. J. Pratt, Rev. W. R. Babcock, Rev. F. C. Putnam, Chief Justice Weston, R. H. Gardiner, Esq., Dr. Merrill, and Mr. J. W. Bachelder.

Secretary of Convention, Rev. W. R. Babcock.

Next Convention to be held in St. Mark's Church, Augusta, second Wednesday in July, 1842.

Episcopal Visitation.—On Sunday, the 16th inst., A. M., the bishop preached in Newburyport, and confirmed six persons; and in the afternoon preached in Amesbury.

The next day, A. M., at Portsmouth, New Hampshire, he admitted the Rev. Fernando C. Putnam to the order of priesthood. Prayers by the Rev. Mr. Lambert. The candidate was presented by the Rev. Dr. Burroughs, who also preached the sermon. In the afternoon the bishop preached, and confirmed 11 persons; and in the evening he preached again.

On Wedesday, the 19th, the Convention of Maine met in Saco. In the morning, the prayers were read by the Rev. Mr. Wells of South Boston, who kindly accompanied the bishop as far as Portland. The Convention Sermon was delivered by the Rev. Mr. Pratt, and the Lord's Supper was administered by the bishop. In the afternoon, a missionary sermon was delivered by the Rev. Mr. Freeman, and in the evening the bishop preached.

On Friday, the 21st, service was held in the afternoon in St. Stephen's Church, Portland. The prayers were read by the rector, the Rev. Mr. Pratt, who presented 20 persons for confirmation, besides one more of his flock, who was afterwards confirmed in Gardiner. The sermon was preached by the Rev. Mr. Wells. The bishop preached in the evening.

Sunday, the 23d, A. M., the bishop preached in Gardiner, and to 25 persons administered confirmation; and in the afternoon preached in Augusta, and confirmed 36.

We understand that the Rev. N. T. Bent, being in feeble health, has resigned the rectorship of St. John's Church, Charlestown.

We also learn that the Rev. George Leeds has resigned the rectorship of St. Stephen's Church, Providence.

HOBART PROFESSORSHIP.—It affords us great pleasure to record instances of benevolence, and particularly those affecting an object like the *Hobart Professorship in Geneva College*, for which we have cherished a lively interest and anxiety, regarding it of the utmost importance to that institution and the Church that it should be established without delay. This is a measure not only demanded by justice, but due in all propriety to the memory of that truly noble and honored name given to this professorship, and but for whose far-seeing wisdom and great exertion, Geneva College would not in all probability have had a name to this day.

The munificence alluded to consists of a donation of *one thousand dollars*, towards the endowment of the professorship above mentioned, from the Hon. Gideon Lee; and from the Hon. John Greig, the sum of *five hundred dollars.*

Gospel Messenger.

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Ordination.—On Tuesday morning, 18th inst., in St. Stephen's Church, Harrisburg, the Rev. Messrs. Charles Breck, Wm. M. Burton, John P. Hosmer, and Edwin N. Lightner, Deacons, were admitted to the holy order of Priests, by the Right Rev. Bishop Onderdonk. Morning prayers were read by Mr. Hall; the candidates presented by Rev. Mr. Buchanan; and Rev. Messrs. Kelly, Bowman, Hall and Mitchell, united in the imposition of hands. The sermon was preached by the Bishop, who afterwards administered the communion, assisted by Rev. Messrs. Bowman, and Hall, and Kelly, Rector of the Church.

Banner of the Cross.

Confirmation.—Bishop DeLancey visited Rochester, and officiated on Friday evening, 7th instant, in Grace Church, in which church, on Sunday morning, the 9th instant, he preached and confirmed seventeen persons. He preached again in the same church on Sunday evening, the Rev. Mr. Van Zandt reading prayers on both occasions. In the afternoon of the 9th instant he preached in St. Luke's Church, when prayers were read by the Rev. Mr. Lockwood, of Rome. In consequence of the absence of the rector of St. Luke's, confirmation in that church was postponed to a later day.

CALENDAR.

JUNE.

6. TRINITY SUNDAY.
11. St. Barnabas the Apostle.
13. First Sunday after Trinity.
20. Second Sunday after Trinity.
24. The Nativity of St John the Baptist.
27. Third Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Trinity Sunday, June 6, A. M. Trinity Church, *Albany;* 4 P. M. St. Luke's Chapel, West Troy, *Albany county.* 7, Lansingburgh, *Rensselaer county,* Institution. 8, Somers, *Westchester county,* laying corner-stone of church. St. Barnabas the Apostle, Friday, June 11, Astoria Female Institute, Astoria, *Queen's county.* 12, do.

First Sunday after Trinity, June 13, St. James Church, *New York.*

Second Sunday after Trinity, June 20, Williamsburgh, *King's county.* Institution A. M., Confirmation P. M.

Monday, June 28, Morrisania, *Westchester county,* Consecration. St. Peter the Apostle, Tuesday, June 29, Flushing, *Queen's county,* St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county.* Thursday, 8, St. Paul's College, College Point, *Queen's county.* 9, do.

Friday, July 23, Cold Spring, *Putnam county.*

Seventh Sunday after Trinity, and St. James the Apostle, July 25. Fishkill Landing, *Dutchess county,* Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, *Orange county,* Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, *Ulster county,* Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, *Columbia county.*

Ninth Sunday after Trinity, August 8, Franklin, *Delaware county.* Tuesday, 10, Christ Church, Poughkeepsie, *Dutchess county.* 11, Pleasant Valley. 12, Lithgow. Saturday, 14, Pawlings.

Tenth Sunday after Trinity, August 15, Patterson, *Putnam county,* Ordination A. M., Confirmation P. M. Tuesday, 17, North Salem, *Westchester county.* 18, Somers. 19, Bedford. Saturday, 21, Whiteplains.

Eleventh Sunday after Trinity, August 22, A. M., Rye; 4 P. M., Mamaroneck. 23, New Rochelle. St. Bartholomew the Apostle, August 24, Eastchester. 25, Westchester. 26, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

—

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

The Annual Meeting of *the Board of Managers* of THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION will be held in the Sunday School Room of St. John's Chapel, New York, on Monday, June 21st., at 12 o'clock, M.

The Managers are respectfully requested to attend said meeting without further notice. By order,

B. O. PEERS, Secretary of the Board.

N. YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The regular meeting of the Board of Managers will be held at the Sunday school room of St. John's Chapel, on Tuesday evening next, the 8th inst., at half past seven o'clock.

WM. H. BELL, Sec'y.

PROT. EPISCOPAL TRACT SOCIETY.

The Board of Trustees will meet at the Sunday school room of St. John's Chapel, on Tuesday evening next, the 8th inst., at 8 o'clock.

P. E. F. MCDONALD, Sec'y.

EDUCATION AND MISSIONARY SOCIETY.

The Quarterly Meeting of the Board of Managers will be held at the Sunday school room of St. John's Chapel on Wednesday evening next, the 9th inst., at 8 o'clock.

G. G. VAN WAGENEN, Sec'y.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Wm M Benjamin, annual, $2. "G," donation, $1. W G Wood, donation, $2 50. Mrs Robert Bartow, annual, $10. Miss Catharine Bartow, annual, $5. Master George Bartow, annual, $5 Collection in Grace ch, Rev F H Taylor, D D, rector, $100. Total, $125 50.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent.
At the Depository, 28 Ann-street.

New York, June 3, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Rev Hewlet R Peters, donation, $5. "G," do, $1. Rev T Edson, of Lowell, annual, $1. Wm G Wood, Esq, donation, $2 50. Francis Griffen, Esq, donation, $5. Collection in Grace ch, Rev F H Taylor, D D, rector, $50. Total, $64 50.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, agent,
At the Depository, 28 Ann street.

New York, June 3, 1841.

COLUMBIA FEMALE INSTITUTE IN TENNESSEE.

The subscriber acknowledges the receipt of the following sums for Bishop Otey of Tennessee, viz:

From Rev H R Peters $5, Cash 2 and 1, John H Swift 10, A J H 3, J V Dixey 1, A Warner 5, Cash 2 and 1, A Lady 5, Mr Parker 1, H Laight 5, A Lady of St Paul's Chapel 2, Cash 5, gold piece 5, Wm Nelson 5, Miss Templeton 10, A Lady 5, F C Tucker 10, E W Laight 5, St Bartholomew's ch, additional, 20. Total, $108.

Further donations are solicited, and will be thankfully received, by

THOMAS BROWNING,
At the S S Depository, 28 Ann street.

New York, June 3, 1841.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donations:

From a member of St Paul's Church, Huntington, Con, $10. From "G," $1. Total, $11.

JOHN W. MITCHELL,
Treasurer of General P. E. S. S. U.

New York, May 24th, 1841.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the receipt of the following contributions towards defraying the current expenses of the Seminary, viz:

From Moses Kimpton, Esq, warden of Christ Church, Phil, his check on a Philadelphia bank, remitted by order of the committee of the vestry of that church, $175; from the Rev Wm S Bartlett,* minister of Emanuel Church, Little Falls, in the diocese of New York, the amount of a collection in that church, $5; from the Rev Henry Waterman,* rector of St James' ch, Woonsocket, in the diocese of Rhode Island, the contribution of that church, $10; from an alumnus, his first marriage fee, an English sovereign, $4 85; from G, by the hands of Mr Thomas C Butler, $1; from the Rev John Brown, rector of St George's Church, Newburgh, in the diocese of New York, the amount of a collection made in that church on the 23d inst, $26 30; from Rev Wm Walton,* rector of St Paul's Church, Tompkinsville, in the diocese of New York, the amount of a collection in that church, $7 05.

* Alumni.

WM. H. HARISON, Treasurer.

New York June, 3, 1841.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Offerings of Trinity ch, Columbia, S C, to 2d May, by Rev P I Shand, rector, $50. Female Missionary Society of Trinity ch, Columbus, O, per Rev Charles Fox, 100. Member of Trinity ch, New Haven, Con, 5. St Michael's ch, Bristol, R I, for education of John Bristed at African mission; balance per Rev Mr Falls, assist't minister, 10. Collection at missionary meeting, St Stephen's ch, Wilkesbarre, Pa, per R Bethel Claxton, 9 31. A member of St John's ch, Hartford, Con, 100. Christ ch, Stratford, Con, per Rev E Wiltbank, rector, for Africa, 45. Per hands of B Howard, esq, receiving agent for Boston, viz, from McIndoe's Fall, Vt, 5; offerings of St Andrew's ch, Hopkinton, New Hampshire, 16; Female Juvenile Missionary Society, St Andrew's ch, Hopkinton, N H, 8 30; Union ch, Claremont, N H, 2 28—31 58. A lady of St Mark's ch, Orange, N J, 2. A member of St Philip's ch, Charleston, S C, per W Clarkson, esq, 50. Another member of the same, by W Clarkson, esq, 25. Female Miss'y Society of Christ ch, Savannah, Ga, by Mrs Susan Habersham, treasurer, 53. From "J W H," 13th quarterly payment for Africa, per J Swords, esq, 8 33. Miss'y Assoc'n of ch of the Ascension, Rev Dr Eastburn, rector, 130. St Ann's ch, Brooklyn, thro' Rev Dr Cutler, foreign, 143; Youth's Ed and Miss'y Soc'y of Sund School No 1, for mission sch at Athens, 96 50; Miss Soc Sund Sch No 2, for education of two children at Cape Palmas, Africa, 50—289 50. Juvenile Miss'y Assoc'n of St James' ch, Roxbury, Mass, for support of 2 children at sch'l, Africa, 20; St Thomas' ch, Taunton, Mass, foreign missions, 30; Sunday school, St John's ch, Charlestown, Mass, for support of child at mission school, Africa, 8;—through hands of B. Howard, esq, receiving agent—58. By the hands of Rev Wm G Jackson, from Mr G Smith, treasurer, miss'y offerings of Hungar's parish, 25. By Rev John Cole, rector of St Stephen's, Culpepper, from a lady, 2 50; a lady of do, for Greek mission, 3—5 50. By Rev Mr Friends, rec of St Peter's ch, Port Royal, and Grace ch, St Mary's parish, Caroline co, 19. By the hands of Mr Philip Nelson, from a small number of the congregation of Christ ch, Millwood, (62 for Africa,)—109. By Rev W H Kinkle, rec of Lyttleton parish, Cumberland co, 15. By the Rev John Fowler, Prince William co, from Misses Sarah L Tyler, 2 50; and Louisa W Tyler, 2 50; Mrs Ann G Tyler, 1, all for Africa—6. By Rev F D Goodwin, rec of Trinity ch, Staunton, monthly collections, 44 44; Mrs Sheffy, for Daniel Sheffy, 15; Mr W Donaghe, for James and Mary Donaghe, pupils at C Palmas, 30; Mrs D's missionary box for Africa, 2 56; S school, for F Goodwin, 15; E Valentine, per E Valentine, 15—122. By Rev T E Locke, Cumberland parish, Mecklenberg co, Miss J Patterson, 3; Mrs S G Jones, 2 50; R Nelson, 5; R B Atkinson, 5; R A Atkinson, 5; Miss E J W, for Texas, 2—22 50. By Rev J Grammer, Mrs L M Nelson, 1 50; C Palmas, 1; Mrs E Bruce, 20; Mrs E Grammer, 3 50; Rev J Grammer, 15—41. By Rev J P M'Guire, St Ann's and South Farnham parishes, Essex co, 35 50. By Mrs P A Bolling, St Peter's ch, Tillotson parish, Buckingham co, 19 50; a friend of missions, 10 50—30. By Col Stuart, St Paul's parish, King George co, 37. By Rev C C Taliaferro, Norbonne parish, Berkley co, Mrs Conrad, for Athens, 5; Africa, 5—10. By Mr P S Pegram, from Christ ch, Norfolk, 112 20; S school, for Thos L Robertson, Africa, 29 19; Miss L Payne, for Athens, 5—146 39. Henry E Coleman, St James ch, Mecklenburg, 10. Hamilton parish, by Rev Geo Lemmon, Robert L Randoplh Fauquier, 15; Mrs C Tyler, Warrenton, 4; Mrs Ann Brooke, do, 3; a lady, 1; Rev G Lemmon, 6—29. By Rev T J Castleman, St Andrew's ch, Brunswick, Miss E Price, 10; Miss E C, 2 50; C A C, 2 50, for Africa,—15. By Rev Mr Jones, from Miss M Meade, Clark county, Fredrick Parish, 10. By Rev R H Meade, rector of Christ's ch, Charlottesville, Mr W H Woodley, 20; Mrs Carter Gray, 2 50; Dr C Minor, 5; Mrs Mary Gilmer, 5; Mrs Lucy Minor, 2 50; Miss M Garland, 6, for Africa—31. By Rev Mr Buck, from Christ ch, Calvert county, $10. By Rev Mr Bowers, St Martin's parish, Hanover Miss'y Soc'y, 28 50. By Rev Mr Dana, Christ ch, Alexandria, D C, from Mrs Custis and Mrs Lee of Arlington, 7 50. By Rev Prof Keith's family, for pupil at Cape Palmas, $20 By Rev Mr Slaughter, Upperville, from Mrs Burwell, 5. By Rev Thomas Atkinson, rector of St Paul's ch Lynchburg, 60. By Rev W T Leavell, rector of the Parish of Charles city county, 4. By Rev Mr Mann, rector of Abington and Ware parishes, from Mrs Page of Shilly, 3 25; Mrs H Curtis, 2 50; Mrs M Tompkins, 1 50; Miss T, 2; do, 2; Mrs Munn Page, 1 25; Mrs Lucy Neilson, weekly offerings, 1 50; do, for Africa, 1; Mrs F F Coke, 2 50; Dr Rowan, 2 50; Mrs John Lewis, 2 50; a friend, 25 cts; a friend, through Mrs L Taliaferro, 1; Miss E T, 1; Miss L C T, for 1839 and 1840, one half, 75 cts; one half subscription for 5 baptized colored children for 1839 and 1840, and 6 do, for 1841, for Africa, 8—31 50 From a member of St Luke's ch, Rochester, N Y, for Africa, to be added to contributions from that church, 20; contributed, after a notice given by Bishop Meade, at a missionary meeting held during the Virginia Convention at St Paul's ch, Alexandria, D C, May 23d, 1841—whole amount (including a gold ring, 3 50) 750—less pledges not immediately payable, 160—590; of the foregoing, 10 were specified for Mrs Hill, 5 for Mr Minor, 5 for Greece and 5 for Liberia. Total receipts, $2462 11.

J. SMYTH ROGERS, Treasurer.

New York, June 3, 1841.

F. CHAPMAN,
Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.
June 5, 1841. yr

NEW BOOK FOR SUNDAY SCHOOL LIBRARIES.

THE GEN. PROT. EPIS. S. S. UNION will publish, in a few days, "THY VOWS ARE UPON ME." By the author of "*Life of Moses,*" "*Adversity a Blessing,*" "*Sarah Wolston,*" &c. It will contain 132 pages, 18mo, with a beautiful frontispiece, in fine muslin binding.

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JOHN W. MITCHELL, *Treasurer*, or to
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REFERENCES:

Right Rev. Benjamin T. Onderdonk: *New York.*
Rev. Richard C. Shimeall: *Brooklyn.*
Rev. Norman H. Adams: *Unadilla.*
Hon. John Adams: *Catskill.*
Hon. John A. Dix: *Albany.*
Messrs. Charles McArthur: *Hudson.*
Levi Thayer: *Palmyra.*
James W. Reed: *Lockport.*
James Baldwin, Jun.: *Buffalo.*
Brooklyn, June 5, 1841.

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(*List to be continued.*)

D. A. & Co. continue to receive by every packet all the important reprints, and new works of the most eminent Divines of the Church of England.
June 5.

PRIVATE TUITION.

A YOUNG MAN, who has had some experience in teaching, desires to engage as Instructor in a Private Family, or a Select School, during the months of July, August, and September. He would be willing to go to the country, if desired. Application may be made to Rev. Professor Ogilby, (at the Protestant Episcopal Theological Seminary, Twentieth street,) to whom the advertiser is permitted to refer.
May 29—3t

OXFORD TRACTS.

TRACTS FOR THE TIMES, by Members of the University of Oxford. For sale at
149 Fulton street,
May 29—6w a few doors from Broadway.

CHRISTIAN BIOGRAPHY.
THE LIEE OF WYCLIFFE.

ISAAC N. WHITING, Bookseller and Publisher, Columbus, has just published the LIFE OF JOHN WYCLIFFE, D. D., *the father of the English Reformation*, by Margaret Coxe, author of 'The Young Lady's Companion,' 'Botany of the Scriptures,' 'Wonders of the Deep,' &c. &c., 1 vol. 18mo., 275 pages, neatly bound in muslin; price 62½ cents.

In the present age of Christianity, it is to be feared that the youthful portion of our Protestant community, may become unmindful of the great advantages which they enjoy, and consequently form but inadequate conceptions of the trials and conflicts of those who were the honored instruments in the hands of God, in bringing about the great Reformation in England, and of delivering their Church from the cruel bonds of Popery. For these and other obvious reasons, it has been thought advisable by many distinguished Divines, and others, to commence, for the benefit of Families, Sunday School Libraries, and Youthful readers generally, a series of *Biographical* sketches of the most conspicuous actors in that great contest, which was for a long period carried on openly between the disciples of a corrupted, and a purer form of Christianity. And John Wycliffe being generally regarded as the father of the English Reformation, there is a manifest propriety in commencing this series of Christian biographical works, with his life. The work has been prepared with great labor and care, and should suitable encouragment be given, in the sale of this volume, it will be followed by others. Each volume will be complete in itself, so as to enable purchasers to possess any one of the works or the entire series.

The work may be had, in New York, at the Bookstores of Swords, Stanford & Co; D. Appleton & Co.; Gould, Newman & Saxton; Charles Henry, and at Depository of the Gen. Prot. Epis. S. S. Union: in Philadelphia, at J. Witham & Son; Hooker & Agnew; R. S. H. George, and Marshall, Williams & Butler: in New Haven, at S. Babcock, and B. & W. Noyes: in Hartford, at Spalding & Storrs: and in Boston, at Crocker & Brewsters, and James Monroe & Co., and James B. Dow. May 22. 4tif

ORGANS FOR SALE.

A Church Organ, with two sets of Keys and Pedals, in an elegant mahogany case, with circular towers and gilt frontpipes and ornaments, containing the following stops: *Great Organ*—Open Diapason, Stop Diapason, Principal, Twelfth, Fifteenth, Sesquialtera, Cornet and Trumpet. *Swell*—Dulciano, Stop Diapason, Principal, Flute and Hautboy. *Choir Bass*—Stop Diapason and Principal. *Pedals*—Large Open Diapason—Copula to the Great Organ.

Dimensions—14 feet high—10 feet 2 inches wide, and 6 feet 6 inches deep.

☞ The subscriber offers for sale the following Organs—One Swell Organ, in a black walnut case—containing the open diapason; stop diapason treble; stopped diapason bass; principal, fifteenth and trumpet stops. Dimensions—9 feet high; 5 feet 7 inches wide; 3 feet 3 inches deep.

One Swell Organ in a painted case, (imitation of oak,) containing the same stops as the above. Dimensions—9 feet 10 inches high; 6 feet wide; 3 feet 4 inches deep.

Five Parlor Organs, in elegant and plain mahogany cases.

The above Organs will be sold on accommodating terms. Apply to
HENRY ERBEN,
Centre-street, head of Canal-st.
May 29—tf

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 552 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

THE CHURCH ALMANAC FOR
1842,

WILL be published in September next, by the Protestant Episcopal Tract Society. Secretaries of Conventions, and of the various Church Institutions, and the Officers of Literary Institutions conducted on Church Principles, will confer a favor by forwarding their last Journals and Catalogues, and by furnishing such information as they may deem valuable for insertion.

Address "The Church Almanac," 28 Ann street, New York. Early orders are respectfully solicited.—Price Four Dollars per Hundred, or Thirty Dollars per Thousand. May 29.

POETRY.

For the Churchman.

LINES SUGGESTED BY THE DEATH OF MISS MARY BERRIAN.

BY FLACCUS.

I.

She sank an exile to her last repose:
No early friend—no tender father near—
No mother by, the dying eyes to close—
The last faint wishes of the heart to hear.

II.

But God before the sufferer's couch appeared:
Friend of the friendless, He was by her side:
His word more than a father's counsel cheered—
His whispered hope a mother's love supplied.

III.

She felt the comfort of a friend so true,
And knew the voice her failing ear that blest:
Knew 'twas His hand that smoothed her pillow—knew
'Twas on His bosom that she sank to rest.

IV

Ye wounded hearts! that bleed at every string
Torn from the idol of long, happy years,
Knew ye her joy, your grief would lose its sting—
Saw ye her smiles, ye soon would dry your tears!

V.

What! weep for her? Poor roving, wearied souls,
While she, safe-landed on the homeward side,
Waves her white hands to warn you from the shoals,
Or clasps, in suppliance for an heavenly guide?

VI.

Nay, rather seek to aid the purpose high—
To reap the good—for which the blow was given;
For God may deign to make the slenderest tie
A clew to lead the wanderer up to heaven!

FROM THE REV. DR. H. PATTEN'S SERMON ON THE DEATH OF PRESIDENT HARRISON.

Upon *ourselves*, then, let us turn our thoughts, and endeavor to realize the vanity and uncertainty of every thing that can stand between us and a due preparation for death. During this season of public mourning, one of your own number has been taken away;[*] as if it was the merciful design of God to touch your hearts while they were yet tender from the previous bereavement. With profound deference, but with solemnity, as in the sight of the Most High, let me beseech you not to turn away from him that speaketh. The night cometh, when no man can work. In a brief period your projects will all be ended, your visions all dissolved. The truths of the Gospel are before in all their majesty and power. You have nothing to oppose to them, but what is suggested not by reason, but by the passions, prejudices and sophistries, which will vanish before an awakened conscience, before the light of eternity, and leave you in the presence of truth, when the truth shall avail only to condemn!

In this connection, permit me to remind you, as public men, that to "fear God and to keep his commandments," is a duty, which you owe to your country no less than to yourselves. I see many before me, many in other official stations in our land, whom I revere for their public and private virtues, and whom I regard as a blessing and an honor to any nation. But what a spectacle would be presented to the world—what an influence would be exerted over our whole political system, could we see our Lawgivers and our Rulers bowing with one accord, with simple, manly, unobtrusive piety, before the altar of the God of Nations; if they were universally known to the world as men of prayer, whose conversation was in heaven, and who were careful to walk before the Most High, and before all the people with simplicity and godly sincerity! Who can doubt that God would smile upon such a nation! Who can doubt that our millions of freemen would be characterized by a profound reverence for authority; by a cheerful, holy zeal in the discharge of public and private duties, or that a new virtue would be infused into all our noble institutions! Within such a land, there could be no decay; while from abroad, all nations would rise up to do us reverence, and to imitate our example! Nay, more. Rejecting, as we do, all connection between Religion and the State; leaving, as the Constitution does, this great source of all conservative influence to the voluntary support which it shall be able to command from individuals, an arrangement, let us bear in mind, which was made, not with a view to expel religion from the land, but in the belief that it would be abundantly supported, and best supported, by confiding it to the spontaneous zeal of its friends, and, I may say, of every citizen; have we not all come under a peculiar obligation; have not public men especially come under a most solemn, imperative obligation, to give to religion, what the constitutional arrangements of the country tacitly engaged should be given, namely, the homage of their hearts, and the benefit of their private example and exertions? Do you ask how your private influence can be best exerted? I answer, simply by walking before the Lord with a perfect heart; by cherishing devout affections; by acting on high and holy principles; by being careful to remember, in all your public and in all your private relations, that it is your first duty, as well as your highest honor, to "fear God and to keep his commandments." *A holy life is the most cogent argument, the most valuable contribution which any man, however exalted by talents or by station, can offer in support of Christianity!* Let me admonish you, in particular, that the *positive institutions of religion*, the Sabbath, the Sanctuary, the Sacraments; those outward means, by which the honor of God and the influence of his religion are maintained in the world, are ever watched over by him with a jealous eye. The individual or the nation that slights, neglects or desecrates *them*, he will by no means approve! On the contrary, let these be reverently observed; let them be delighted in by the rulers and people of the land; let the spirit of Christianity pervade all your public and private doings, infusing into your counsels, and into your intercourse with each other, the virtues of justice, temperance, sincerity and charity; imparting to your correspondence with foreign nations a tone of moderation and Christian magnanimity; and we have the promise of God, we have the history of the world for our warrant, that integrity and uprightness shall preserve us; we shall abide under the shadow of the Almighty, and his truth will be our shield and our buckler forever!

Without piety in our Lawgivers and Rulers, all the bands of political and social strength are dissolved. For if *they* will not respect and obey God, how can it be supposed that the people will respect and obey them? If they set an example of irreverence and insubordination toward the righteous Governor of the Universe, what shall prevent the people from learning the lesson, and applying it to their feeble and imperfect counsels? Knowing as we do, that reverence for rightful authority is not a sentiment of spontaneous or of very easy growth in the perverse heart of man, may we not well fear, that unless our high places shall exhibit illustrious examples of submission and self-devotion, our nation will grow up to be a reproach and a by-word, for the self-will, the contempt of authority, the lawless violence of its people? And then we, who, *with* religion might have been the wonder and admiration of the world; we, who might have smiled at the power of confederate nations, what shall save us from dishonor? what shall preserve us from destruction?

Nations, be it ever remembered, are not like individuals. Individuals die; but nations live for ever. Individuals, after a brief period of trial, in which the consequences of their moral conduct appear but in part, are called away by the will of God, to enjoy their full reward, or to experience the utmost effects of sin, in a world of eternal retribution. *Their* punishments and *their* recompense are, for the most part, postponed to a future state. *But there is no future state for nations!* They continue to dwell on the earth. Their retribution is in this world. From the very nature of their existence, the consequence of a principle or of a disposition is speedily and fully developed; they flourish or decay; they are exalted and happy, or degraded and miserable, according as they are characterized by piety and virtue, or by impiety and sin. This truth is recorded in awful characters on the history of the Jewish nation: It is exemplified in the rise and fall of many a kingdom in modern times: It stands out in bold relief on every page of the Sacred Volume: It was written for the admonition of our rulers and our people. If we go to decay, if we fall into dishonor, it must be by our own act. "Be wise now, therefore, O ye rulers; be instructed, ye that are judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way: blessed are all they that put their trust in Him." Listen to the voice, which speaks to us, as individuals and as a people, through a great national bereavement; which says emphatically, "Be ye also ready:" "Whosoever honoreth me, him will I also honor." Which says again, "Let not the wise man glory in his wisdom; let not the rich man glory in his riches; let not the mighty man glory in his might; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord."

PRESIDENT HARRISON.

The venerable *Bishop Chase* informed me, that, on his first missionary visit to the West, as the pioneer of our Church, about twenty-six years ago, General Harrison was one of a few gentlemen who, in a private house in Cincinnati, cordially co-operated with him in organizing the first Protestant Episcopal Church in the great valley of the Mississippi. Of that Church he remained a constant and persevering friend: freely contributing of his wealth and personal services to the advancement of its prosperity, he was also *regular and exemplary in his attendance upon its devotions.*

He was not only zealous and exemplary in the discharge of his duties as the member of a Christian congregation, but he had a *sincere and warm attachment for the ministers of Christ*—"and esteemed them very highly in love for their work's sake."

In a brief private interview with him, with which I was favored on his last visit to this city, he spoke with warm affection not only of his own pastor, but of other clergymen whom he numbered among his choicest and most intimate friends. He was, manifestly, gratified by the reflection that the choice which the nation had made of its chief magistrate was so generally approved by the divinely appointed guardians of its religious faith and practice. Whatever he might have thought of the opinion that "government has nothing to do with religion,"—he evidently acted under the persuasion that religion ought to have much to do with the government—that those who rule men, should do it in the fear of God—that "righteousness exalteth a nation, but sin is a reproach to any people."

"*My good Bishop*," said he, meaning the Bishop of the Church in Ohio—"*has written me a letter of excellent advice as to my Christian deportment in the high station I am called to fill: I shall often consult it, and endeavor faithfully to comply with it.*"

When, under the solemnities of his oath of office, he stood up, before the assembled people of this great republic, to announce the principles which would govern him in the administration of public affairs, he did not forget that he was standing, also, in the presence of a *higher Power*—even that by which "kings reign, and rulers decree justice:" on that interesting occasion, he solemnly declared his faith in the doctrines of the Christian religion, and the sense of his obligation to obey its holy precepts.

The very next day he repaired to a bookstore to purchase a *Bible* and a *Prayer Book*; and at the same time he avowed his conviction that the Bible should constitute a choice part of the furniture of the Presidential mansion. "I intend," said he "to buy, out of the congressional appropriation, the best copy I can find, and write in it "*To the President of the United States, from the people of the United States.*"

Those precious volumes were his daily companions. He read a portion of God's word every morning and evening; and his well used manual of devotion proved that his reading was accompanied with prayer for the illumination and blessing of the Most High. And if, amidst the cares and duties of his responsible station, he daily consulted the sacred volume as his guide in duty—and in fervent prayer sought for strength to discharge it,—can we doubt that his heart was under the dominion of the Holy Spirit, and that he desired in all things to glorify God?

In our reflections upon the religious character of our departed President—there is but one thing we have to regret: and that too, was, so far as we are informed, the only cause of disturbance and regret to *him* in his dying hours. He had not become a communicant of the Church. It had, however, long been his purpose to do so—but he postponed its execution, till the Presidential contest was over, lest the purity of his motives might be suspected. *That* being at an end, so far as *he* was concerned, he avowed his design of embracing the first opportunity to unite himself with the company of the faithful who partake of the spiritual "banquet of that most heavenly food."

Alas for us! in God's wise, but mysterious Providence, he was not spared to accomplish his design. But may we not hope that, in his case, the will was accepted for the deed? That he was privileged, spiritually, and by faith, to feed upon the Lord Jesus Christ, in his heart, with thanksgiving—and to enjoy "the communion of saints?" He hoped on Easter Sunday to engage in the highest act of devotion known to the Church on earth: but before that day, sacred to the memory of our Lord's resurrection, had dawned, his ransomed spirit was released. He thanked the Lord, with a loud voice, for his mercies to himself: uttered his last wish for his country, and peacefully sunk into his everlasting repose.—*Rev. Dr. Henshaw.*

CHARACTERS AND ACTIONS OF REMARKABLE MEN.

It will be hereafter with a wicked man, when he is punished for his sins, as it was with Apollodorus, when he dreamed that he was flayed and boiled by the Scythians, and his *heart* spoke to him out of the cauldron, "Εγω σοι τουτων αιτια"—"I am the cause of these thy sufferings."

Cyrus had taken the wife of Tigranes, and asked him what he would give to save her from servitude?

He replied, all he had in the world, and his own life into the bargain.

Cyrus, upon this, very generously restored her, and pardoned what had passed. All were full of his praises upon this occasion, some commending the accomplishments of his mind, others those of his person. Tigranes asked his wife whether she did not greatly admire him.

"I never looked at him," said she.

"Not look at him!" returned he; "upon whom then did you look?"

"Upon him," replied she, "who offered his own life to redeem me from slavery."

This charming example should be copied into our behaviour in the house of God; where we should behold and contemplate the beauties and perfections of that blessed Person alone, who actually did give his life a ransom for us.

When Constantine was instigated by his courtiers to make examples of the Arians, who had insulted his statues, he silenced them by raising his hand to his face, and saying, "For mine own part, I do not feel myself hurt."

Would you see human vanity and misery at the highest? Behold the globe of the world carried in procession before the corpse of the Emperor Charles VII., who during the short course of his wretched reign, could not keep possession of one small unfortunate province.

Bishop Andrewes, when a lad at the university, used every year to visit his friends in London, and stay a month with them. During that month, he constantly made it a rule to learn, by the help of a master, some language or art to which he was before a stranger. No time was lost.

When the same eminent person first became Bishop of Winton, a distant relation, a blacksmith, applied to him to be *made a gentleman*, i. e., to be ordained, and provided with a good benefice. "No," said the bishop, "you shall have the best *forge* in the county; but—*every man in his own order and station.*

Sir Matthew Hale used to say, "Those of the separation were good men, but they had narrow souls, or they would not break the peace of the Church about such inconsiderable matters as the points in difference were."

Lord Astley, before he charged, at the battle of Edgehill, made this short prayer: "O Lord, thou knowest how busy I must be this day. If I forget thee, do not thou forget me!" There were certainly, says Hume, much longer prayers said in the parliamentary army; but I doubt if there was so good a one.

The famous oriental philosopher, Lockman, while a slave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible," said the master, "for you to eat so nauseous a fruit?" Lockman replied, "I have received so many favors from you, that it is no wonder I should once in my life eat a bitter melon from your hand." This generous answer of the slave struck the master to such a degree, that he immediately gave him his liberty. With such sentiments should man receive his portion of sufferings at the hand of God.

Dean Lynch was a constant preacher through life, either at the Cathedral, one of his livings, or Grove, his family estate; in short, wherever he happened to be. Of his charities a judgment may be formed from the following circumstance: His son was sent for by the citizens of Canterbury, and chosen burgess, without a shilling expense. "Sir," said the poorer freemen, sitting in their houses when he went round to thank them, "you had a right to command our votes: *your father fed us, and your mother clothed us.*"

Melancthon, when he went to the Conference at Spire, in 1529, made a little journey to Bretton, to see his mother. The good woman asked him, what she must believe, amidst so many disputes; and repeated to him her prayers, which contained nothing superstitious.—"Go on, mother," said he, "to believe and pray as you have done, and never trouble yourself about controversies." The advice of a wise and good man.—*Bishop Horne.*

THE MAN OF THE WORLD.

The world is in a state of *delusion*; for such is the state of them that sleep. To all things that really concern them they are insensible; but they are earnestly employed, meanwhile, in a shadowy fantastic scene of things, which has no existence but in their imaginations. And to what can the life of many a man be so fitly compared, as to a *dream?* What are the vain employments and amusements of multitudes, but "visions of the night?" And is not he who wasteth his time and breath in telling the history of them, "as a man telling a dream to his fellow?" Is a dream made up of illusive images, false objects and pursuits, false hopes and false fears? so is the life of a man of the world. Now he exults in visionary bliss, now he is racked by disquietudes created by his own fancy. Ambition strains every nerve to climb to a height that is ideal, till, with all the eagerness of desire, grasping at the summit, she seems to feel herself half dead by a fall that is as much so; since neither if a man be in power, is he really and in the sight of God, the great; nor if he be out of power is he the less. Avarice flies with fear and trembling from a poverty of which there is no danger, and with infinite anxiety and solicitude heapeth up riches that have no use. And while pleasure is incessantly shifting her painted scenes before the fancies of the gay, infidelity oftentimes seduceth the imaginations of the serious and contemplative into the airy regions of abstraction, setting them to construct intellectual systems, without one just idea of the spiritual world, and to delineate schemes of religion, exclusive of the true God and his dispensations. Thus doth man walk in a vain shadow, and disquieteth himself in vain, like one endeavoring to win a race in his sleep, still striving after that which he cannot attain unto; so long as he expects to find a solid, substantial, and durable comfort in any thing but "the kingdom of God and his righteousness."—*Bishop Horne.*

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[*] The death of the Hon. Mr. Heat n, a member of the Assembly, had been announced to the Legislature but a few days previous to the delivery of this discou

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ST. PETER'S GRAMMAR SCHOOL,
PEEKSKILL, WESTCHESTER CO., N. Y.

THIS INSTITUTION will be opened on Monday, the third day of May next, under the immediate direction of the Rev. Moses Marcus, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning, many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for whilst the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day-pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library, and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; and Messrs. Swords, Stanford & Co., New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry & Beasly, New Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841.

PRAYER BOOKS.

THE subscriber informs his friends of the Protestant Episcopal Church, that he will keep on hand good assortment of the Book of Common Prayer, which will be sold to the trade and to the public generally, at the lowest prices.

The Lessons.—He has also for sale the proper Lessons to the Book of Common Prayer, particularly suitable for young persons at Church.

Brownell's Family Prayer Book.—The subscriber is publishing by subscription, the Family Prayer Book of Bishop Brownell; being a Commentary on the Book of Common Prayer. It will be in readiness by the last of June. It is printing on a superb paper;—and a part of the edition will be bound up in the richest Turkey morocco. so as to be an ornament o the parlor as well as a help to Family Religion.

McIlvaine's Sermons.—Also, he has for sale a selection of sermons from the best writers, in two volumes, octavo, suitable for use in families and in churches, where lay readers officiate. The friends of Bishop McIlvaine especially will find this work a valuable collection to their stock of literature.

Oxford Bibles.—The subscriber also keeps a good assortment of small Bibles, in plain and extra-gilt binding. Among the number will be found the Oxford Bibles, the best edition of the Holy Scriptures published in this country.

Music for the Church.—Also, he can furnish Vestries and individuals with the Church Choir; a Collection of sacred Music, composing a great variety of Psalm and Hymn Tunes, Anthems, and Chants, arranged for the Organ or Piano Forte. By Joseph Muenscher, Professor of Biblical Literature in the Theological Seminary, Gambier, Ohio.

Letters on Confirmation.—And he has for sale Letters to an Only Daughter on Confirmation, by the Rev J. L. Blake, D. D. This work is on fine paper, and is bound in morocco, in the style of Annuals. The frontispiece represents the administration of Confirmation. It is one of the books kept at the Depository of the Sunday School Union of the Protestant Episcopal Church in the United States.

ALEXANDER V. BLAKE,
May 22, 1841. 54 Gold, cor. of Fulton st.

DR. DORR'S NEW WORK.

JUST published and for sale by Swords, Stanford & Co., a Historical Account of Christ's Church, Philadelphia, from its foundation, A. D. 1695, to 1841, and of St. Peter's, and St. James', until the separation of the Churches. By the Rev. Benj. Dorr, D. D., Rector of Christ Church. Price $1,25.

Also for sale wholesale and retail, Dr. Dorr' Churchman's Manual.

May 22, tf.

SECOND VOLUME OF NORDHEIMER'S HEBREW GRAMMAR.

WILEY & PUTNAM, 161 Broadway, have recently published a Critical Grammar of the Hebrew Language, by Isaac Nordheimer, Phil. Doct., Professor of Arabic and other Oriental languages in the University of the City of New York. Vol. II. 8vo.

The two volumes may now be had uniform, in cloth, boards, lettered, or the second volume separate.

Commendations from Reviews of the Work.

"His first volume was most favorably noticed by several periodicals, both at home and abroad. The second has even a higher claim to commendation, not only for the great beauty and neatness of its execution; but still more for the perspicuity of its style, and the intrinsic excellence of its matter. He has composed, not simply a book of reference; but one which can be read through repeatedly, both by scholar and critic, with unfailing interest.

The chapter on the Hebrew tenses, may be regarded as in some respects the most finished and satisfactory portion of the whole work. In the chapter on the modes, we find the same philosophical depth and clearness, that are manifested in the discussion of the tenses, The chapter on the particles, is one of the most valuable in the book. The subject of the consecution of the accents, closes the book. This is a department in which the best of Hebrew scholars have often confessed themselves deficient. But the views presented by our author, clothe this heretofore most perplexing of all studies, with an interest which we did not imagine it could possess, and which other grammars have failed to impart."—*Biblical Repository.*

"The external aspect of the book holds out a very tempting invitation to a closer inspection. We take great pleasure in inviting the attention of the public to such cases as the one before us, in which great intrinsic excellence of matter, is enhanced and recommended by a style of printing eminently tasteful and correct—far beyond the common theory or practice of American typography.

We hope to see this volume, as well as the preceding one, introduced into the regular course of Hebrew study. Instead of being taught to regard the Hebrew Syntax as of no importance, the student should be made to understand that this is Hebrew Grammar in the highest sense, to which the Orthography and Etymology are a necessary introduction. We hope that every teacher who has made himself acquainted with the first volume of this grammar, will acquire an equal knowledge of the second, for the benefit not only of himself, but of his pupils, to whom a careful study of the Syntax, with a minute grammatical analysis of all the examples, will give a clearer insight into the *usus* of the language, than a double length of the time spent in desultory reading.

To clergymen and others, who would be glad to recover and increase their knowledge of the Hebrew, an attentive study of this volume, in the way just mentioned, would afford an invaluable aid, and we may even add, delightful entertainment."—*Biblical Repertory and Princeton Review.*

May 22. 3t

THE Protestant Episcopal Tract Society have just published the following new Tracts:

No. 157.	"An Introduction for the better understanding of the Lord's Supper."	38 pages
" 158.	"The Church a Safeguard against modern Selfishness."	18 "
" 159.	"Church Doctrine a witness against worldly times."	18 "
" 160.	"The Church Calendar, a help against time."	14 "

Depository, 28 Ann street.
THO'S C. BUTLER, Agent.
May 22. tf

ENGLISH AND CLASSICAL SCHOOL.—The Rev. Hiram Jelliff, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D., of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones,
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.
References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, and H. Wheaton, Esq's
March 27.

EDUCATION.

THE Rev. P. L. Jaques, Rector of St. Luke's Church, Hope, Warren county, N. J., will receive into his family and school, a few more boys to be instructed in an English and Classical education. The object of the instructor will be to make his pupils thoroughly comprehend the different subjects in the course of their progress, and to develop, by every proper means, the youthful mind; and their moral and religious instruction will receive his particular attention.

The year will be divided into two sessions of twenty-three weeks each. The first to commence on the first Monday in November.

Terms per annum, for Tuition, Board, Washing, &c., exclusive of Bedding, are $125, and with Bedding $135,—to be paid *quarterly in advance.*

Small boys preferred. The number being limited, early application is requested.

Hope is situated 14 miles north of Schooley Mountain Springs, in a healthy and highly romantic part of the country.

Reference.—The Rev. J. M. Ward, Hoboken, N. J.
Hope, May 1, 1841. 2mo.

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March 6—tf

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December 5—tf.

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Oct. 3—tf

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AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

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Benjamin T. Onderdonk,
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